to face p. 1

J. Barber Sculp.

to face p.1.

Longit. E. from London.
21
25
30
30
ACARNANIA
Achelous R.
Œniadæ
Echinades Is
Oxiæ Is.
Same
CEPHALLENIA
Araxus Pr.
Olenus
Dyme
320
40
30

John Rogers

# TRAVELS

IN

# GREECE:

OR

AN ACCOUNT OF A TOUR

MADE AT THE EXPENSE

OF THE SOCIETY

OF

# DILETTANTI.

By RICHARD CHANDLER, D.D.
FELLOW OF MAGDALEN COLLEGE,
AND OF THE SOCIETY OF ANTIQUARIES.

EST QUODAM PRODIRE TENUS, SI NON DATUR ULTRA.
HORAT.

OXFORD:
PRINTED AT THE CLARENDON PRESS.
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# THE PLATES.

To face p. 1. A Map of part of GREECE and of the PELOPONNESUS by KITCHIN.

p. 20. A Plan of Port PIRÆUS.

N. B. This and the following, the Plan of ATHENS excepted, may be found in a very valuable work entitled *Deſcription Géographique du Golfe de Veniſe et de la Morée. Par le Sieur Bellin, Ingénieur de la Marine, &c. Paris* 1771. Some alterations and additions are here made in the titles and in the names of places.

p. 25. A Plan of ATHENS, taken from *Atene Attica*, an account of that city when under the Venetians, publiſhed in 1707 by *Fanelli*; improved and adapted to this Work.

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p. 282. A Chart of the Iſlands of ST. MAURA, CEPHALLENIA, ZANTE, and the adjacent Coaſts.

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A A The Iliſſus.
B Muſéum, and the monument of Philopappus.
C Lycabettus.
D Areopagus.
E Temple of Theſeus.
F F F The town, with its walls.
G G The Acropolis or Citadel.
H The Propylea.
a b The antient entrance.
c The right wing, or temple of Victory.
d The left wing.
I The Parthenon, or great temple of Minerva.
e The Moſque.
K The Erectheum.

f The

f The temple of Neptune.
g The temple of Minerva Polias.
h The portico of the temple of Minerva Polias.
L The Pandroſéum.
i The cave of Pan, beneath the temple of Victory.
k A fountain.
l Pelaſgicon.
m Cavern.
M The theatre of Bacchus.
n Cave, and the choragic monument above the theatre.
N The Odeum.
o o The Ceramicus *within the city.*
p p Cœle, or *The Hollow.*
O Pnyx.
P Gymnaſium of Ptolemy.
Q Prytanéum.
R A Doric veſtibule, or the portal of the new Agora or Market-place.
S The tower of the Winds.
T The choragic monument of Lyſicrates.
U Hadrian's Gate.
V The temple of Jupiter Olympius.
W Ancheſmus.
q Ionic columns.
r A church.
X The bridge over the Iliſſus.
Y The Stadium.
s The private way.
Z The Eleuſinium, or temple of Ceres and Proſerpine.
t A rocky dell.
1 Moſques in the town.
2 A moſque, which ſerved as a magazine.
3 A moſque, which was the Lutheran church.
4 A column then ſtanding.
5 A church.
6 A church.
7 Temple of the Muſes, according to *Fanelli.*
8 Sepulchres, ſtiled by *Fanelli* the priſons of Areopagus.

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# ERRATA.

PAGE 3, l. 25, read " latin or"
7, l. 14, read " ſea urchin" and " coaſt, full of prickles like a cheſ-
" nut," Correct alſo, p. 177, l. 12. p. 208, l. 17.
8, l. antepenult. read " and a quarter"
28, l. 2, Note, " *by the*"
33, l. penult. " thirty five"
36, l. 27, " gulf, and"
l. 28. " is pleaſant, but too airy"
37, l. penult. " needs" l. ult." " in order to"
52, and p. 53, and p. 179, " Erechtheum" and " Erechtheus"
52, l. 13, l. 19, " Neptune-Erechtheus"
63, l. penult. " Thraſyllus"
75, l. 18, l. 19, " Jupiter, which is worth ſeeing, reſembles the other
" ſtatues of him in ſize, except that thoſe"
l. 20, " are coloſſal, and is made"
l. 28, " Coloſſus, which is"
78, l. 2. " adopted ſon"
93, l. 4, " had tents"
94, l. 23, " Ilithya"
101, l. 1, " city !"
104, l. 4, " On a ſudden"
l. antepenult. " and, it"
106, l. 7, " conferring of" l. 9. " placing of"
107, l. 4, " except in name and"
120, l. penult. " ποσα ;" l. ult. " *and what?*"
127, l. 16, " beccafico"
130, l. 17, " leſs" and alſo, p. 193, l. 5. p. 228, l. 5.
132, l. 23, " ſweetmeats"
139, l. 31, " and another"
176, l. 2, Note, " mitiget"
177, l. 16, " pinna marina"
180, l. 26, " of this"
183, l. 15, " ſilence !" and at the bottom of the page " ! See what
" is ſaid of the Leſſer Eleuſinian Myſteries, p. 82."
185, l. 1, " it, is" l. 16, omit " or *the painted*"
197, l. 6, p. 198, l. 26, " Melicertes"
210, l. antepenult. " rowed"
238, l. 29, l. 30, " of too much conſequence"
244, l. ult. " pop-guns. Our"
281, l. antepenult. " to and from the ſhore"
291, l. 21, " neither oil nor water"
293, l. 4, " connoiſſeur"
294, l. 7. " with the"
302, l. 22, " mariſh"

*Lately Publiſhed.*

(Inſcribed by the Society of DILETTANTI to his Majeſty)

# IONIAN ANTIQUITIES;

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# INSCRIPTIONES ANTIQVAE,

PLERAEQVE NONDVM EDITAE:

IN ASIA MINORI ET GRAECIA, PRAESERTIM ATHENIS, COLLECTAE.

CVM APPENDICE.

Exſcripſit ediditque R. CHANDLER, S. T. P.
COLL. MAGD. ET SOC. ANTIQ. SOCIVS.

OXONII MDCCLXXIV.

Proſtant apud J. DODSLEY, JAC. ROBSON, et THO. CADELL, Londini;
et D. PRINCE, Oxonii.

ALSO,

# TRAVELS IN ASIA MINOR.

# TRAVELS

IN

# GREECE.

## CHAPTER I.

*Our bark---We leave Smyrna---The ſails and yards---We put into a creek---The vintage begun---Off Pſyra---A ſtorm---*
*---The night---We gain a port in Eubœa---Sail by Caryſtus*
*---In a creek of Attica.*

THE bark, engaged for our voyage from Smyrna to Athens, was one belonging to Hydre, a ſmall iſland or rather rock near Scyllæum, a promontory of the Peloponneſus oppoſite to Sunium in Attica. It had two maſts, with fourteen men. The hire was one hundred piaſters; and we agreed to pay a piaſter and a half a day, if we did not depart within ten days; and alſo, if we tarried beyond three days at Sunium or Ægina, at which places we purpoſed to touch in our way.

OUR baggage and proviſions were put on board on Tueſday Auguſt 20, 1765. A gentle land-breeze, as uſual, ſprung up about midnight. We bade adieu to our friends the Engliſh

conſul and Mr. Lee, who accompanied us to our boat; which rowed to the Frank Scale or Key for Europeans. We were hailed by a Turkiſh officer of the cuſtoms, and immediately diſmiſſed. We reached our bark, and weighed anchor.

OUR veſſel carried two triangular ſails, each on a very long yard, thick at bottom, tapering upwards, like a bull-ruſh, and faſtened to the top of the maſt, ſo as to be moveable every way, like a lever on a pole, ſuch as is uſed for drawing water out of wells. In tacking, the big end, which is always the lower, with the rigging, is ſhifted over to the oppoſite ſide. The ſharp end is very often high in the air apeak.

IN the morning the Inbat met us, and we put for ſhelter into a ſmall creek on the right hand, near the mouth of the gulf. The boys, climbing up the maſts with bare feet and holding by two ropes, beſtrode the yards and gathered in the canvaſs, furling it quite to the extremities. A Venetian ſhip, which had ſailed from Smyrna ſome days before, and was lying at anchor within the bay, afforded us an inſtance of the ſlow progreſs, and conſequently tedious voyages, for which that flag is noted and ridiculed in the Levant.

BETWEEN the mountains near us, by the ſea ſide, was a ſmall green valley, in which were ſcattered a few mean houſes. There the vintage was now begun; the black grapes being ſpread on the ground in beds, expoſed to the ſun to dry for raiſins; while in another part, the juice was expreſſed for wine, a man, with feet and legs bare, treading the fruit in a kind of ciſtern, with a hole or vent near the bottom, and a veſſel beneath it to receive the liquor.

WHEN morning approached, the land-breeze re-commenced. The boys mounted the yards, and as they deſcended, untied the knots of the ſails very expeditiouſly. Our captain knew every iſland, rock and cape; ſteering from promontory to promontory.

One

One of the ſailors, his brother, fell overboard; but ſwimming he was ſoon taken up. We came between Leſbos and Chios, paſſed by the north end of the latter, and, as Neſtor did on his return from Troy, toward Pſyra. This little iſland was reckoned forty ſtadia, or five miles in circuit[1]; and fifty ſtadia, or ſix miles and a quarter, from Melæna, a promontory of Chios. It lay oppoſite to the rugged tract called Arviſia, once famous for its nectar. The wind was northerly and ſtrong, and it was apprehended would become contrary; being remarked to ſet commonly into the gulf of Theſſalonica during the day, at this ſeaſon; and to go back again, as it were, toward morning; in the ſame manner as the Inbat and land-breeze prevail alternately in the gulf of Smyrna. We endeavoured to get under the lee of Pſyra, and ſucceeding, we ſailed by a chapel of St. George ſtanding on a head-land, when the captain and crew made their croſſes very devoutly. The ſame ceremony was repeated ſoon after at one of the Panagia or Virgin Mary. We then opened the harbour of the town, and were deſirous to put in, but the wind would not permit.

THE day had been cloudy, and diſtant flaſhes of pale lightning in the ſouth, with ſcreaming voices in the air, as was ſurmiſed, of ſome ſea-bird flying to land, ſeemed to portend a bluſtering and diſagreeable night. The captain, who was ſkilled in the previous ſigns of foul weather, prepared his bark by taking down the triangular main-ſail, and hoiſting a latin ro ſquare one, as more manageable. The wind increaſing and the ſea running very high, our veſſel laboured exceedingly. It was now total darkneſs, no moon or ſtars, but the ſky expanding terribly on all ſides with livid flames, diſcloſing the bright waves vehemently aſſailing, and every moment apparently ſwelling to overwhelm us. It thundered alſo, and rained heavily.

[1] Strabo p. 645. Cellarius has confounded the two iſlands, and made the city Chios, inſtead of Pſyra, to be forty ſtadia in circuit. p. 12.

THE poop of our boat was covered, and would contain three perſons lying along or ſitting. It was furniſhed with arms, and in a niche was a picture of the Panagia, of a ſaint, and of the crucifixion, on boards, with a lamp burning in a lanthorn. This ſeemed an eligible retreat from the noiſe and confuſion on the open deck, where all hands were fully employed. The veſſel ſhook, and heeled to and fro exceſſively; the violence of its motion ſhifting me from ſide to ſide ſeveral times, though I ſtrove to preſerve my poſition unaltered. The captain at intervals looked in, and invoked his deities to aſſuage the wind and ſmooth the waves; or, proſtrate on his belly, inſpected the compaſs by the glimmering light of the lamp, and gave directions to the man at the helm. The tardy morning, as it were, mocked our impatience, while we continued beating the waves and toſſing. At length it dawned, when we found we had been driven from our courſe; but the gale abated, leaving behind a very turbulent ſwell.

THE following day was conſumed in ſtanding to and fro between the iſland Andros, and a cape now called D'Oro, but antiently Caphareus, the ſouthern promontory of Eubœa toward the Helleſpont; once noted for dangerous currents, and the deſtruction of the Grecian fleet on its return from Troy. Before midnight we gained a ſmall port beyond it; where we found at day-break a couple of goat-herds, with their flocks, traces of a wall, and of a chapel of the Panagia. On a rocky eminence was the ruin of a pharos erected, we were told, by a Corſair for the benefit of ſignals, and to facilitate his entering in the dark.

GERÆSTUS, the ſouthern promontory of Eubœa toward Attica, was reckoned ten miles from Andros, and thirty-nine from the iſland Cea. Between it and Caphareus was a city named Caryſtus, and near it a quarry, with a temple of *The marble Apollo*, from which they croſſed to Alæ of Araphen in Attica. The columns cut there were much eſteemed and celebrated for their beauty. It produced alſo a ſtone, the amianthus,

amianthus, which, when combed, was woven into towels. Plutarch relates, that ſome fibres only, or narrow threads, of this ſubſtance were diſcovered in his time; but that towels made of it, with nets and cawls uſed by women for their hair, were then extant, and, when ſoiled, were thrown into a fire, by which they were rendered white and clean, as by waſhing. We ſailed by the town, which retains its antient name, in the morning. It ſtands at ſome diſtance from the ſhore; the houſes riſing on the bare ſlope of a rocky hill. The inhabitants have a very bad character. The lofty ſummits of Oche, the mountain above it, were covered with white clouds.

In the evening we were again forced into a port or creek; but we had now gained the European continent, and were arrived in Attica. We moored to a rock, on which was a ruined chapel of the Panagia. This being Saturday, our mariners about ſunſet bore thither Labdanum to be uſed as incenſe, with coals of fire, and performed their cuſtomary devotions.

## CHAP. II.

*Set ſail---Of Hydre---We paſs the iſland Helene---In the port of Sunium---Of the town---The temple of Minerva Sunias---Hydriote veſſels.*

Early in the morning we ſteered with a favourable breeze toward Sunium, a promontory of Attica fronting the iſlands called Cyclades and the Ægean ſea; diſtant three hundred ſtadia or thirty-ſeven miles and a half from the ſouthermoſt promontory of Eubœa named Leuce or *White*. The ſun aroſe burniſhing the ſilver deep, ſkirted by the Attic and Peloponneſian coaſts. We had capes, mountains, and iſlands in view; and among the latter, the Hydriotes ſoon diſcovered their native rock, which they beheld, though bare and producing nothing, with the ſame partiality of affection, as if it were adorned with the golden fruits and perfumed by the aromatic gales of Scio; pointing it out, and expatiating on the liberty they poſſeſſed there.

HYDRE or Hydrea is on the coaſt of the Peloponneſus, and has been mentioned as lying in the way from Scyllæum to Hermione [1]. The inhabitants are maintained wholly by the ſea, to which the males are bred from their childhood. They now poſſeſſed, as we were told, above an hundred and twenty boats of various ſizes, ſome better armed for defence than ſeveral Engliſh veſſels frequenting the Archipelago. They are accounted the beſt ſailors in the Levant, boldly navigating in rough weather, and venturing to ſea at night, if in danger of being intercepted by an enemy or by pirates. They pay to the Grand Signior two purſes yearly, as caratch or tribute-money; which ſum, with expenſes, fees, and preſents, amounting nearly to two more, is aſſeſſed, at the rate of three piaſters a houſe. The captain-paſha ſends a galeote from Paros with officers, who receive it, and are entertained by a papas or Greek prieſt at the monaſtery by the ſea-ſide, below the town. No Turk reſides among them, and they enjoy the uſe of bells to their churches, without controul; a privilege on which they enlarge, as if alike pregnant with profit and delight.

WE now approached Cape Sunium, which is ſteep, abrupt, and rocky. On it is the ruin of the temple of Minerva Sunias, overlooking from its lofty ſituation the ſubject deep, and viſible from afar. We often loſt, and recovered again, the view of this beautiful object; ſailing on a wide canal, between Attica and Macroniſi [2] or *Long Iſland*. This was called antiently Helene, becauſe, it was ſaid, Helen had landed on it in her way to Lacedæmon, after Troy was taken. It ranges, like Eubœa, before the continent, and belonged to the Athenians; but was of little value, being rough and deſert. It was reckoned about

[1] Sailing from Scyllæum to Hermione was Point Bucephala, then the iſlands Haliuſa, Pityuſa, and Ariſteras; then the cape called Acra, then the iſland Tricrana, then a mountain projecting into the ſea, named Buporthmos, before which was the iſland Aperopia, and near it Hydrea. Pauſanias, p. 77.

[2] This iſland has been miſtaken for the Cranae of Homer. Vid. Strab. p. 398. Cellar. p. 830.

ſixty

ſixty ſtadia, or ſeven miles and an half long; five miles from Sunium, and as many from Cea, which lies beyond it.

THE waves, on our arrival near the promontory, broke gently, with a hollow murmur, at the foot of the rock beneath the temple. At the entrance of the ſhining gulf was a little fleet of Hydriote veſſels, eight in number, coming out with white triangular ſails. We anchored within the cape in the port of Sunium, near three hours before mid-day; and landing, aſcended to the ruin. Meanwhile our ſailors, except two or three who accompanied us, ſtripped to their drawers to bathe, all of them ſwimming and diving remarkably well; ſome running about on the ſharp rocks with naked feet, as if void of feeling; and ſome examining the bottom of the clear water for the echinus or ſea-cheſnut, a ſpecies of ſhell-fiſh common on this coaſt, and now in perfection, the moon being nearly at the full.

SUNIUM was one of the demi or burrough-towns of Attica, belonging to the tribe named Attalis. It was fortified by the Athenians in the Peloponneſian war [1], as a ſecure port for veſſels with proviſions. The ſite, which has been long deſerted, is overrun with buſhes of maſtic, low cedars, and evergreens. The wall may be traced, running along the brow from near the temple, which it incloſed, down to the port. The maſonry was of the ſpecies termed Pſeudiſodomum. The ſteep precipices and hanging rocks were a ſufficient defence toward the mouth of the gulf. Some other fragments of ſolid wall remain, but nearly level with the ground. At the edge, near the port, the rock is ſhelving, and reſembles the cinder of a coal. There is a round well, and farther off at the mountain-foot was a pond, the water freſh, but hard and of a dark colour.

THE temple of Minerva Sunias was of white marble, and probably erected in the ſame happy period with the great

[1] 4th Olymp. 91. Before Ch. 411.

temple

temple of Minerva called the Parthenon in the acropolis at Athens or in the time of Pericles, it having like proportions, though far inferior in magnitude. The order is Doric, and it appears to have been a fabric of exquiſite beauty. It had ſix columns in front. Nine columns were ſtanding on the ſouth-weſt ſide in the year 1676, and five on the oppoſite, with two antæ or pilaſters at the ſouth end, and part of the pronaos. The number is now twelve, beſides two in front and one of the antæ; the other lying in a heap, having been recently thrown down, as we were informed, by the famous Jaffier Bey, then captain of a Turkiſh galeote, to get at the metal uniting the ſtones. The ruin of the Pronaos is much diminiſhed. The columns next to the ſea are ſcaled and damaged, owing to their aſpect. We ſearched diligently for inſcriptions, but without ſucceſs, except finding on the wall of the temple many modern names, with the following memorial in Greek, cut in rude and barbarous characters, but with ſome labour: *Oneſimus remembered his Siſter Chreſte.* The old name Sunium is diſuſed, and the cape diſtinguiſhed by its columns, *Capo Colonni.*

THE Hydriote fleet, which had ſailed out of the gulf when we arrived, returned on the following day, laden with corn from Cea, purchaſed for a Venetian armed ſhip, captain Alexander, who was then come to an anchor within the cape. This being a contraband cargo, was to be delivered clandeſtinely, and we were informed the boats had given to the commander of a Turkiſh cruiſer, which appeared in the offing, the ſum of fifteen piaſters each for his permiſſion to fulfil their contract without moleſtation. Sunium was reckoned three hundred and thirty ſtadia or forty-one miles and three quarters from the Piræus [1] or port of Athens.

[1] Strabo. In Pliny forty-two miles.

CHAP.

## CHAP. III.

*Of the iſland Ægina --- We ſail by the iſland of Patroclus --- Our mariners --- We arrive at Ægina --- View from M. Panhellenius --- Story of Æacus --- Temple of Jupiter --- We ſet ſail for the city of Ægina.*

THE gulf included within the two promontories, Sunium and Scyllæum, contains ſeveral iſlands, of which Ægina is the principal. This iſland was ſurrounded by Attica, the Megaris or territory of Megara, and the Peloponneſus; each diſtant about one hundred ſtadia, or twelve miles and a half. In circumference it was reckoned one hundred and eighty ſtadia, or twenty-two miles and a half. It was waſhed on the eaſt and ſouth by the Myrtoan and Cretan ſeas. It is now called Eyina or Egina; the *g* ſoft and the *i* ſhort. "What occaſion is there, exclaims Strabo, to mention, that this is one of the iſlands which have been exceſſively renowned? ſince it was the country of Æacus; it has enjoyed naval dominion; and has diſputed with Athens the prize of ſuperior glory in the famous battle with the Perſian fleet off Salamis."

THE diſtant hills continued hazy; but the wind being fair, we embarked on the ſecond evening after our landing at Sunium, and ſetting ſail, paſſed very near to a ſmall iſland called Gaitharoneſi (*Aſſes Iſland*), a naked rock, except a few bunches of thyme; not even a ſhrub growing on it; the clefts inhabited by wild pigeons. It once bore the name of Patroclus, by whom it was fortified with a wall and foſſe. He was ſent with ſome Egyptian triremes to aſſiſt the Athenians againſt Antigonus ſon of Demetrius. Sailing on, we had on our right hand the mountain Laurium, formerly noted for ſilver mines. The coaſt of Attica was bare and of a parched aſpect.

We had now ſea-room and a proſperous gale. The genius of the Greek nation prevailed, and was diſplayed in the feſtivity of our mariners. One of the crew played on the violin and on the lyre; the latter, an ordinary inſtrument with three ſtrings, differing from the kitara, which has two and a much longer handle. The captain, though a bulky man, excelled, with two of his boys, in dancing. We had been frequently amuſed by theſe adepts. It mattered not whether the veſſel was ſtill in port, or rolling, as now, on the waves. They exerted an extraordinary degree of activity, and preſerved their footing, for which a very ſmall ſpace on the deck ſufficed, with wonderful dexterity. Their common dance, which was performed by one couple, conſiſted chiefly in advancing and retiring, expanding the arms, ſnapping the fingers, and changing places; with feats, ſome ludicrous, and to our apprehenſion indecent.

The ſun ſat very beautifully, illuminating the mountain-tops, and was ſucceeded by a bright moon in a blue ſky. We had a pleaſant breeze, and the land in view, ſailing as it were on a wide river. A ſmart gale following a ſhort calm, and driving us along at a great rate, in the morning by ſun-riſe we had reached Ægina, and were entering a bay; the mountain Panhellenius, covered with trees, ſloping before us, and a temple on its ſummit, near an hour diſtant from the ſhore, appearing as in a wood. The water being ſhallow, a ſailor leaped overboard, carrying a rope to be faſtened, as uſual, to ſome ſtone or crag by the ſea-ſide.

We ſet out for the temple, which was dedicated to Jupiter Panhellenius, on foot, with a ſervant and ſome of the crew bearing our umbrellas and other neceſſaries. One of the ſailors had on a pair of ſandals made of goat-ſkin, the hairy ſide outward. The aſcent was ſteep, rough, and ſtony, between buſhes of maſtic, young cedars, and fir-trees, which ſcented the air very agreeably. Some tracts were quite bare. On the eminence

nence our toil was rewarded by an extenſive view of the Attic and Peloponneſian coaſts, the remoter mountains inland, and the ſummits in the Ægean Sea; the bright ſurface, which intervened, being ſtudded as it were with iſlands; many lying round Ægina, toward the continent; and one, called antiently Belbina, ſtretching out toward the mouth of the gulf. We ſaw diſtinctly the acropolis of Athens, ſeated on a hill near the middle of a plain, and encompaſſed with mountains, except toward the ſea; a portion of its territory, covered with duſky olive-groves, looking black, as if under a dark cloud.

THE name Panhellenius was probably given to this mountain from the temple, for which only it was noted. That fabric, as the Æginetans affirmed, was erected by Æacus, the renowned anceſtor of the illuſtrious family of the Æacidæ. He was reputed the ſon of Ægina the daughter of Aſopus by Jupiter, who tranſported her into this iſland, then uninhabited and called Oenone. To omit the fabulous account of its population; in his time Hellas was terribly oppreſſed by drought; the god raining neither on the country without the iſthmus, nor on the Peloponneſus. The Delphic oracle was conſulted. The Pythia replied, that Jupiter muſt be rendered propitious by Æacus. The cities intreated him to be their mediator. He ſacrificed and prayed to Jupiter Panhellenius, and procured rain. Pauſanias relates, that he ſaw the ſtatues of the perſons deputed to attend him on that emergency, at the entrance of the Æacéum, a quadrangular wall of white ſtone, by the city, incloſing ſome antient olive-trees and a low altar; and alſo, that the other Greeks then concurred in aſſigning that reaſon for the embaſſy. On a ſummit of Mount Sciron in Attica was a temple of Jupiter, ſurnamed Apheſius, from his remitting their calamity; and a ſtatue of the Earth [1] in a ſuppliant poſture, requeſting Jupiter to ſend her rain, which was in the acropolis at Athens, referred, it is moſt likely, to the ſame ſtory.

[1] Pauſanias, p. 57. See Bryant's Mythology, p. 414.

THE temple of Jupiter Panhellenius is of the Doric order, and had ſix columns in front. It has twenty one of the exterior columns yet ſtanding; with the two in the front of the pronaos and of the poſticum; and five of the number, which formed the ranges within the cell. The entablature, except the architrave, is fallen. The ſtone is of a light browniſh colour, much eaten in many places, and by its decay witneſſing a very great age. Some of the columns have been injured by boring to their centres for the metal. In ſeveral the junction of the parts is ſo exact, that each ſeems to conſiſt of one piece. Digging by a column of the portico of the naos, we diſcovered a fragment of fine ſculpture. It was the hind-part of a greyhound, of white marble, and belonged, it is probable, to the ornaments fixed on the freeze, which has a groove in it, as for their inſertion. I ſearched afterwards for this remnant, but found only a ſmall bit, with ſome ſpars; ſufficient to ſhow that the trunk had been broken and removed. The temple was incloſed by a peribolus or wall, of which traces are extant. We conſidered this ruin as a very curious article, ſcarcely to be paralleled in its claim to remote antiquity. The ſituation on a lonely mountain, at a diſtance from the ſea, has preſerved it from total demolition amid all the changes and accidents of numerous centuries. Since the worſhip of Jupiter has been aboliſhed, and Æacus forgotten, that has been its principal protection; and will, it is likely, in ſome degree prolong its duration to ages yet remote.

WE continued our journies up the mountain, until our work was done, ſetting out before ſun-riſe and returning to our bark in the evening. The heat of noon, during which we repoſed under a tree or in the ſhade of the temple, was exceſſive. A ſouth-eaſterly wind ſucceeded, blowing freſh, and murmuring amuſively among the pines. On the third day toward evening, we deſcended to the ſhore, embarked haſtily and unmoored; bringing away the carcaſe of a pig on a wooden ſpit, half roaſted. We were apprehenſive leſt the wind, which at that ſeaſon commonly

commonly ſets into the gulf in the day-time, and comes in a contrary direction ſoon after ſunſet, ſhould fail, before we could reach the port of the antient city. The boys mounted to the ſharp ends of the yards, high in air above the maſts, undid the knots of the ſails, which were furled; and tied them anew with ruſhes. We were towed out of the bay, and then pulling the ropes, the ruſhes breaking fell down, and the canvaſs ſpread.

## CHAP. IV.

*Shoals and rocks --- A phænomenon --- We anchor in the mole of Ægina---Of the city---Of the barrow of Phocus---Phreattys--- Of Oea --- The preſent town --- The iſland.*

WE paſſed round the eaſtern end of the iſland, near a pointed rock called Turlo, and ſometimes miſtaken for a veſſel under ſail; the city Ægina fronting Libs or the ſouth-weſt. The coaſt was moſtly abrupt and inacceſſible; the land within, mountainous and woody. Our crew was for ſome time engaged in looking out for one of the lurking ſhoals, with which it is environed. Theſe, and the ſingle rocks extant above the ſurface, are ſo many in number, and their poſition ſo dangerous, that the navigation to Ægina was antiently reckoned more difficult than to any other of the iſlands. The Æginetans, indeed, ſaid, they were purpoſely contrived, and diſpoſed by Æacus to protect their property from piratical robbers, and for a terror to their enemies.

WE were now amuſed by a very ſtriking phænomenon. The ſun was ſetting; and the moon, then riſen in the eaſtern or oppoſite portion of the hemiſphere, was ſeen adorned as it were with the beams of that glorious luminary, which appeared, probably from the reflexion or refraction of the atmoſphere, not as uſual, but inverted, the ſharp end pointing to the horizon, and the ray widening upwards.

THE

THE evening was hazy, and the mountain-tops on the weſt and north-weſt enveloped in clouds; from which proceeded lightning, pale and forky, or reſembling the expanſion of a ball of fire. We were becalmed for a few minutes, but the breeze returned, and we moved pleaſantly along; the ſplendid moon diſcloſing the ſolemn hills, and the ſea as bright as placid. We now tacked, and ſtanding to the north-weſt, came to a barrow near the ſhore; and then doubling a low point of land, caſt anchor, about three hours after ſun-ſet, by a veſſel within the mole of the city Ægina.

THE maritime genius of the old Æginetans was founded, like that of the preſent Hydriotes, upon neceſſity. This too produced among them the invention of ſilver coinage; their commerce requiring a medium, and their country furniſhing only ſuch unimportant articles for exportation, as rendered the venders proverbially contemptible. With this diſadvantage did the city Ægina become a rival of its neighbour Athens. Its ſite, which has been long forſaken, was now naked, except a few wild fig-trees, and ſome fences made by piling the looſe ſtones. It had produced corn, and was not cleared from the ſtubble. Inſtead of the temples mentioned by Pauſanias, we had in view thirteen lonely churches, all very mean, as uſual; and two Doric columns ſupporting their architrave. Theſe ſtand by the ſea-ſide toward the low cape; and, it has been ſuppoſed, are a remnant of a temple of Venus, which was ſituated by the port principally frequented. The theatre, which is recorded as worth ſeeing, reſembled that of the Epidaurians both in ſize and workmanſhip. It was not far from the private port; the ſtadium, which, like that at Priene, was conſtructed with only one ſide, being joined to it behind, and each ſtructure mutually ſuſtaining and propping the other. The walls belonging to the ports and arſenal were of excellent maſonry, and may be traced to a conſiderable extent, above, or nearly even with the water. At the entrance of the mole, on the left, is a ſmall chapel

chapel of St. Nicholas; and oppoſite, a ſquare tower with ſteps before it, detached, from which a bridge was laid acroſs, to be removed on any alarm. This ſtructure, which is mean, was erected by the Venetians, while at war with the Turks, in 1693, as appears by an inſcription cut in large characters on a piece of veined marble fixed in the wall. I copied it as exactly as its height and the powerful reflection of the ſun would permit. Some letters remain of a more antient inſcription in Greek.

D × O  O Δ ΗΜ O Σ
FRANCISCI MAVROCENI
DVCIS VENET &' CGMIVSSV
ALOYISIOM OCENICO
C. GVLPHI CVRANTE
ERECTA
A. MDCXCIII.

THE barrow, which we ſaw on the ſhore, was probably that once by the Æacéum. It was deſigned, it is related, for Phocus, and its hiſtory as follows. Telamon and Peleus, ſons of Æacus, challenged their half-brother Phocus to contend in the Pentathlum. In throwing the ſtone, which ſerved as a quoit, Peleus hit Phocus, who was killed; when both of them fled. Afterwards, Telamon ſent a herald to aſſert his innocence. Æacus would not ſuffer him to land, or to apologize, except from the veſſel; or, if he choſe rather, from a heap caſt up in the water. Telamon, entering the private port by night, raiſed a barrow, as a token, it is likely, of a pious regard for the deceaſed. He was afterwards condemned, as not free from guilt; and ſailed away again to Salamis. The barrow in the ſecond century, when ſeen by Pauſanias, was ſurrounded with a fence, and had on it a rough ſtone. The terror of ſome dreadful judgement to be inflicted from heaven had preſerved it entire and unaltered to his time; and in a country depopulated and neglected, it may ſtill endure for many ages.

THE

THE form of trial inſtituted on this occaſion paſſed early into Attica; where by the ſea-ſide, without the Piræus, at a place called Phreattys, was a tribunal, at which fugitives for involuntary murder were permitted to appear on any new accuſation and to plead from their veſſel; the judges ſitting on the ſhore. They were puniſhed, if found guilty; but if acquitted, had liberty to depart and fulfil the term of their baniſhment.

THE Æginetans preſerved two famous ſtatues, named Damia and Auxeſia, or Ceres and Proſerpine, at Oea, twenty ſtadia or two miles and a half from the city. The Athenians demanded the yearly offerings, which the Epidaurians, from whom they were taken, had agreed to make to Minerva Polias and Erectheus; or the images, which they regarded as their property, being formed of their ſacred Olive, by command of the Delphic oracle. Their diſpute is recorded by Herodotus; and Pauſanias, in the ſecond century, relates, that he ſaw the goddeſſes and ſacrificed to them as at Eleuſis.

THE preſent town, it may be conjectured, was Oea. It ſtands on the acclivity of a ſteep rock; which perhaps was preferred to the old ſite, as leſs expoſed to the ravages of corſairs and other plunderers. It is in the way to the mountain Panhellenius, from which it is ſeparated by a narrow valley, which winds and runs far into the iſland. It is diſtant about three quarters of an hour from the ſea, where neareſt, the track narrow and rough. The houſes are mean, in number about four hundred, riſing on the ſlope, with flat roofs and terraces of gravel. It is remarkably free from gnats and other troubleſome inſects. The wells afford good water, but the air is accounted unhealthy. On a ſummit above the town are ſome windmills, and ciſterns or reſervoirs, with the rubbiſh of a fortreſs erected by the Venetians in 1654. The houſes, which in 1676 amounted to about fourſcore, have been demoliſhed, with the two churches; one of which was for the Latin or Catholic Greeks, and had in

it

it a monument of a Venetian governor, of marble. The Æginetans have a biſhop, and ſo many churches, ſcattered over the iſland, that, as they affirm, the number equals the days in the year. We had this place in view at the temple of Jupiter, and afterwards I paſſed two days in it with a Greek of Athens, the governor; no Turk reſiding there. I then re-viſited the ruin, and was near an hour and a half riding to it, though in a ſtrait line it is not far off. I was mounted on a low mule, with a guide on foot, the track rough and bad.

THE ſoil of Ægina is, as deſcribed by Strabo, very ſtony, eſpecially the bottoms, and naked, but in ſome places not unfertile in grain. Beſides corn, it produces olives, grapes, and plenty of almonds. Perhaps no iſland abounds more in doves, pigeons, and partridges. Of the latter, which have red legs, we ſprung ſeveral covies; and our caraboucheri or captain caught one with his hands. It has been related, that the Æginetans annually wage war with the feathered race, carefully collecting or breaking their eggs, to prevent their multiplying, and in conſequence a yearly famine. They have no hares, foxes, or wolves. The rivers in ſummer are all dry, The vaiwode or governor farmed the revenue of the Grand Signior for twelve purſes [1]. About half this ſum was repaid yearly by the caratch-money, or poll-tax.

[1] A purſe is 500 piaſters.

## CHAP. V.

*We arrive in the Piræus--- Of the ports of Athens--- Phalerum and Munychia--- Remark on Phalerum--- Piræus--- The town --- The long walls--- Other fortifications--- Their ſtate under the Romans--- Preſent ſtate of Phalerum and Munychia--- Of the Piræus--- Inſcriptions.*

THE vicinity of Ægina made Pericles ſtyle it the eye-ſore of the Piræus. It was diſtant only twenty miles. We ſailed in the afternoon with a fair wind, and in the evening anchored in this renowned haven. We were hailed from the cuſtom-houſe, and the captain went on ſhore. On his return, we had the ſatisfaction to hear that the plague had not reached Athens. We intruſted our recommendatory letters to a perſon departing for the city. Some Greeks, to whom the captain had notified his arrival, came on board early in the morning. The wine circulated briſkly, and their meeting was celebrated, as uſual among this lively people, with ſinging, fiddling, and dancing. We left them, and were landed by the cuſtom-houſe, exceedingly ſtruck with the ſolemn ſilence and ſolitude of this once crouded emporium.

ATHENS had three ports near each other, the Piræus, Munychia, and Phalerum. Of theſe the Piræus is formed by a receſs of the ſhore, which winds, and by a ſmall rocky Peninſula ſpreading toward the ſea. A craggy brow, called Munychia, ſeparates it from the Phalerian and Munychian ports, which indent the narrow iſthmus, on the oppoſite or eaſtern ſide. It was an antient tradition that this whole peninſula had been an iſland lying before the coaſt. The city was not more than twenty ſtadia or two miles and a half from the ſea by Phalerum; but the diſtance is perhaps increaſed. From the port it was thirty five ſtadia, or four miles a quarter and a half; and more from Munychia,

Munychia, which is beyond. From the Piræus it was forty ſtadia or five miles, and, it is related, the city-port was once as far.

PHALERUM was ſaid to have been named from Phalerus, a companion of Jaſon in the Argonautic expedition. Theſeus ſailed from it for Crete; and Meneſtheus, his ſucceſſor, for Troy; and it continued to be the haven of Athens to the time of Themiſtocles. It is a ſmall port, of a circular form, the entrance narrow, the bottom a clean fine ſand, viſible through the tranſparent water. The farm of Ariſtides and his monument, which was erected at the public expenſe, were by this port. Munychia is of a different form or oval, and more conſiderable; the mouth alſo narrow.

THE traveller accuſtomed to deep ports and bulky ſhipping may view Phalerum with ſome ſurprize; but Argo is ſaid to have been carried on the ſhoulders of the crew; the veſſels at the ſiege of Troy were drawn up on the ſhore, as a bullwark, before the camp; and the mighty fleet of Xerxes conſiſted chiefly of light barks and gallies. Phalerum, though a baſin, ſhallow and not large, may perhaps even now be capable of receiving an armament like that of Meneſtheus, though it conſiſted of fifty ſhips.

THE capital port was that called Piræus. The entrance of this is narrow, and formed by two rocky points; one belonging to the promontory of Eetion; the other, to that of Alcimus. Within were three ſtations for ſhipping; Kantharus, ſo named from a hero; Aphrodiſium, from a temple of Venus; and Zea, the reſort of veſſels laden with grain. By it was a demos or borough-town of the ſame name before the time of Themiſtocles, who recommended the exchanging its triple harbour for the ſingle one of Phalerum, both as more capacious, and as better ſituated for navigators. The wall was begun by him, when Archon, in the ſecond year of the ſeventy-fifth Olympiad, four hundred and ſeventy ſeven years before Chriſt; and afterwards he urged the

Athenians to complete it, as the importance of the place deſerved. This whole fortification was of hewn ſtone, without cement or other material; except lead and iron, which were uſed to hold together the exterior ranges or facings. It was ſo wide that the loaded carts could paſs on it in different directions; and it was forty cubits high, which was about half what he had deſigned. The bones of this great man, when tranſported from Magneſia by the Mæander, were, with propriety, depoſited in the Piræus, near the biggeſt port, probably Kantharus, by which were the arſenals. "When you are got within the elbow, which projects from the promontory of Alcimus, where the water is ſmooth, you are near the ſite of his tomb." It was in ſhape like an altar or round, and on a large baſement.

THE Piræus, as Athens flouriſhed, became the common emporium of all Greece. Hippodamus an architect, celebrated, beſides other monuments of his genius, as the inventor of many improvements in houſe-building, was employed to lay out the ground. Five porticoes, which uniting formed the *long portico*, were erected by the ports. Here was an agora or market-place; and farther from the ſea, another called Hippodamia. By the veſſels were dwellings for the mariners. A theatre was opened, temples were raiſed, and the Piræus, which ſurpaſſed the city in utility, began to equal it in dignity. The cavities and windings of Munychia, natural and artificial, were filled with houſes; and the whole ſettlement, comprehending Phalerum and the ports of the Piræus, with the arſenals, the ſtore-houſes, the famous armoury, of which Philo was the architect, and the ſheds for three hundred, and afterwards four hundred, triremes, reſembled the city of Rhodes, which had been planned by the ſame Hippodamus. The ports, on the commencement of the Peloponneſian war, were ſecured with chains. Centinels were ſtationed, and the Piræus was carefully guarded.

IT was the deſign of Themiſtocles to annex the Piræus to the city by *long walls*. The ſide deſcending to Phalerum was begun

To face p 20.

T. Kitchin fculp.

begun. Cimon then furniſhed money, and made a foundation with chalk and maſſive ſtones, where the ground was wet and marſhy. Pericles completed it, and erected the oppoſite wall. The Peloponneſian war impending, he was attentive to the fortifications in general. Callicrates was his architect.

THE four hundred tyrants, who in the firſt year of the ninety-ſecond Olympiad[1] uſurped the government of Athens, knowing that their power depended on the poſſeſſion of the Piræus, walled about the promontory Eëtion. Soon after the Lacedæmonians inſiſted on the demolition of *the long walls*, except only ten ſtadia, or a mile and a quarter, on each ſide; and obtained it under the thirty tyrants[2]. Thraſybulus, the brave patriot by whom theſe were expelled, fortified Munychia. Conon reſolved to reſtore the walls of the Piræus and *the long walls*; and Demoſthenes, to render the Piræus yet more ſecure, added a double foſſe.

THE Piræus was reduced with great difficulty by Sylla, who demoliſhed the walls, and ſet fire to the armoury and arſenals. In the civil war it was in a defenceleſs condition. Calenus, lieutenant to Cæſar, ſeized it, inveſted Athens, and ravaged the territory. Strabo, who lived under the emperors Auguſtus and Tiberius, obſerves, that the many wars had deſtroyed *the long walls*, with the fortreſs of Munychia, and had contracted the Piræus into a ſmall ſettlement by the ports and the temple of Jupiter Saviour. This fabric was then adorned with wonderful pictures, the works of illuſtrious artiſts; and on the outſide, with ſtatues. In the ſecond century, beſides houſes for triremes, the temple of Jupiter and Minerva remained, with their images in braſs; and a temple of Venus, a portico, and the tomb of Themiſtocles. By Munychia was then a temple of Diana. By Phalerum was a temple of Ceres, of Minerva, and,

[1] Before Chriſt, 410.

[2] The city had expended not leſs than 1000 talents on the arſenal. They ſold it to be removed for three talents. It was reſtored by Lycurgus.

at

at a diſtance, of Jupiter; with altars of the *unknown gods* and of the heroes.

We found by Phalerum and Munychia a few fragments, with rubbiſh. Some pieces of columns and a ruined church probably mark the ſite of one of the temples. In many places the rock, which is naked, has been cut away. On the brow toward Munychia a narrow ridge is left ſtanding, with ſmall niches and grooves cut in it, as by the lake of Myûs, perhaps to receive the offerings made to the marine deities on landing; or before embarking, to render them propitious; and for the inſertion of votive tablets, as memorials of diſtreſs and of their aſſiſtance. One ſtone is hollowed ſo as to reſemble a centry-box. The walling of the Piræus muſt have been greatly expedited by theſe quarries, which are mentioned by Xenophon. At Phalerum the ſoil appeared ſhallow, but produces corn. No trees or buſhes grow there.

The port of the Piræus has been named Porto Lione, from the marble lion ſeen in the chart, and alſo Porto Draco. The lion has been deſcribed as a piece of admirable ſculpture, ten feet high; and as repoſing on its hinder parts. It was pierced, and, as ſome have conjectured, had belonged to a fountain. Near Athens, in the way to Eleuſis, was another, the poſture couchant, probably its companion. Both theſe were removed to Venice by the famous general Moroſini [2], and are to be ſeen there, before the arſenal. At the mouth of the port are two ruined piers. A few veſſels, moſtly ſmall-craft, frequent it. Some low land at the head ſeems an incroachment on the water. The buildings are a mean cuſtom-houſe, with a few ſheds; and by the ſhore on the eaſt ſide, a warehouſe belonging to the French; and a Greek monaſtery dedicated to St. Spiridion. On the oppoſite ſide is a rocky ridge, on which are remnants of the antient wall, and of a gateway toward Athens. By the

[2] See Muſeum Venetianum, t. 2.

water

water edge are veſtiges of building; and going from the cuſtom-houſe to the city on the right hand, traces of a ſmall theatre in the ſide of the hill of Munychia [1].

ONE of the marbles, which we brought from Athens, relates to the ſale of this theatre; containing a decree for crowning with olive a perſon, who had procured an advance in the price; and alſo for crowning the buyers, four in number. On another marble, the honour of a front ſeat in the theatre, with an olive-crown and ſeveral immunities and privileges, is conferred on one Callidamus; and it is enacted, that the crown be proclaimed by the herald in the full aſſembly, to demonſtrate that the Piræenſians had a proper regard for men of merit. This inſcription is not more remarkable for its antiquity, which is very great, than for its fine preſervation, being as fair as when firſt repoſited in the temple of Veſta. A third contained the conditions, on which the Piræenſians leaſed out the ſea-ſhore, and ſalt-marſhes, the Theſéum and other ſacred portions. It is dated in the archonſhip of Archippus, about three hundred and eighteen years before Chriſt.

## CHAP. VI.

*We ſet out for Athens --- Two roads deſcribed by Pauſanias --- The barrow of Euripides --- The public ciſterns --- M. Lycabettus --- We arrive at the French convent --- Reception at Athens.*

AFTER viewing the monaſtery of St. Spiridion and the ports, we returned to the cuſtom-houſe, and waited to hear from Athens, not without ſome impatience. We ſaw the Acropolis or citadel, with the great temple of Minerva, from the window. An archon, named Ianáchi Iſofime, to whom we had ſent, arrived before noon, attended by a ſervant, to welcome

[1] It is mentioned by Thucydides, Xenophon, and the orator Lyſias. *Meurſii Piræus*, p. 1940.

us;

us; and was followed by a capuchin-friar, then reſiding in the French convent at Athens. We were detained until the ſun was on the decline, when we ſet forward, mounted on aſſes or on horſes laden with our baggage.

PAUSANIAS deſcribes two ways from the ports to Athens. By the road from Phalerum was a temple and ſtatue of Juno, the building half-burned, and without a door or roof; remaining, with a temple of Ceres by the port, unrepaired, as a memorial of the enmity of the barbarians under Mardonius. By the entrance of the city was a tomb of the Amazon Antiope. On the other road, which led from the Piræus, were ruins of the walls erected by Conon; with ſepulchral monuments, among which, thoſe of Menander and Euripides were the moſt noted. That of the latter poet was a cenotaph or mound of earth without his aſhes. By the city-gate was the ſepulchre of a ſoldier, who was repreſented ſtanding near his horſe, the ſculpture by Praxiteles. The incloſures, which now intervene, may have occaſioned ſome ſmall alteration in the courſe of the two roads. They were nearly in the ſame direction, and not far aſunder.

AFTER paſſing the ſite of the theatre and the termination of the rocky peninſula, we had on the right hand a level ſpot covered with ſtones, where, it is probable, was the remoter agora of the Piræus. Farther on by the road-ſide is a clear area within a low mound, formed perhaps by concealed rubbiſh of the walls of the temple of Juno. We then entered among vineyards and cotton-grounds, with groves of olive-trees. On one ſide riſes a large barrow, it is likely, the cenotaph of Euripides. In a tree was a kind of couch, ſheltered with boughs, belonging to a man employed to watch there during the vintage. The foul weather we experienced at ſea had extended to Attica, where heavy ſhowers had fallen, with terrible thunder and lightning, flooding the land, and doing much damage. An Albanian peaſant was expecting the return of the archon, who was one of the annual magiſtrates

Scale of Geomet.l Paces
50
100
150
200

magiſtrates called Epitropi or Procurators, with a preſent of very fine grapes, on which we regaled; and another, who was retiring with his leather bucket, hanging flaccid at his back, enabled us to get water from a well about mid-way.

BEYOND the vineyards are the public ciſterns, from which water is diſpenſed to the gardens and trees below, by direction of the owners, each paying by the hour, the price riſing and falling in proportion to the ſcarcity or abundance. In the front is a weeping willow, by which is inſerted a marble with an antient ſepulchral inſcription in fair characters. Beyond the ciſterns is the mountain once called Lycabettus, lying before the Acropolis. It is bare or covered with wild ſage and plants, except where the ſcanty ſoil will admit the plough. It was formerly in repute for olives. We ſaw behind the ciſterns a marble ſtatue, ſedent; as we ſuppoſed, of a philoſopher. It was ſunk in the ground and the face much injured, but, we were told, had been diſcovered, not many years before, entire.

THE road, dividing at the ciſterns, branches through the plain, which is open and of a barren aſpect. The way to the left of Lycabettus, which antiently led to the Piræan gate, now paſſes on between the ſolitary temple of Theſeus, and the naked hill of the Areopagus, where the town begins. On that ſide is alſo a track leading over Lycabettus. We proceeded by the way to the right, on which, at ſome diſtance from the ciſterns, is an opening in the mountain, and a rocky road worn with wheels, ſeparating the hill of the Muſéum from Lycabettus, and once leading to the Melitenſian gate, which was before the Acropolis.

WE kept on in the plain, and croſſed the dry bed of the Iliſſus. On our left were the door-ways of antient ſepulchres hewn out in the rock; the Muſéum, and on it the marble monument of Philopappus; and then the lofty Acropolis, beneath which we paſſed. Before us was a temple ſtanding on

the farther bank of the Iliſſus; and ſome tall columns, of vaſt ſize, the remains of the temple of Jupiter Olympius. We arrived at the French convent, which is at this extremity of the town, infinitely delighted and awed by the majeſty of ſituation, the ſolemnity and grandeur of ruin, which had met us.

EARLY in the morning we were viſited by the French conſul, Monſieur de Gaſpari; and by the archons or principal Greeks in a body. With the latter came an Italian named Lombardi, who had reſided ſeveral years at Athens, and who was known to one of my companions. This man was well received by the Turks, who regarded him as a Mahometan, and as he affected humility and poverty, had beſtowed on him the appellation of *Derviſh*. He offered to ſerve us, and we found it our intereſt to employ him. He attended us on our viſit of ceremony to Achmet Aga, the chief Turk of Athens; to the vaiwode or governor of the city; to the diſdar or officer who commands in the Acropolis; to the mufti; the archbiſhop, and archons; interpreted for us, and adjuſted the preſents neceſſary to be made for the purchaſe of permiſſion to examine the antiquities and of protection during our ſtay; with the ſmaller gratuities to inferior perſons. We were pleaſed with the civil behaviour of the people in general, and enjoyed a tranquillity to which we had long been ſtrangers.

CHAP.

## CHAP. VII.

*The city of Cecrops---Athens burned by the Perſians, &c.---Under the Macedonians---Receives a Roman garriſon---Defaced by Sylla---State under the Roman emperors---Governed by a pro-conſul---Kindneſs of Hadrian---The city-wall reſtored---Beſieged and taken---Favoured by Conſtantine the Great---In danger from the Goths---Sacked by Alaric---A chaſm in its hiſtory---Under various maſters after the twelfth century---Unknown in the ſixteenth---Antient extent of the walls.*

IT was the boaſt of the early Athenians, that their origin was from the land which they inhabited, and their antiquity co-equal with the ſun. The reputed founder of their city was Cecrops, who, uniting a body of the natives[1] then living diſperſed and in caves, ſettled on the rock of the Acropolis. He was there ſecure from inundation, a calamity much dreaded after the deluge which had happened under Ogyges, one hundred and ninety years before. The hill was nearly in the centre of his little territory; riſing majeſtically in the middle of the plain, as if deſigned by nature for the ſeat of government. The town and its domain were called Cecropia, but the name of the former was afterwards changed in honour of Minerva. Her diſpute with Neptune was ſaid to have happened in this reign, and on the ſecond day of the month called Boedromion. Neptune diſplayed his power by ſtriking the rock with his trident, when ſalt-water aroſe; and Minerva, by producing the olive-tree, which, it is related, was long peculiar to Attica. This town was watered by a copious fountain, which failed after an earthquake. Beneath it, lived artificers and huſbandmen, chiefly on the ſouth ſide, until the time of Theſeus; the houſes not ſpreading then in every direction round about, as in ſubſequent ages. A wandering people, called Pelaſgi, were firſt

[1] Before Troy was taken, 355 years.

employed to level the ſummit of the rock, and to encompaſs it with a wall, which they completed, except on the ſouth, where the deficiency was ſupplied by trunks of olive-trees and paliſades. The entrance was by nine gates. Afterwards Cimon, ſon of Miltiades, erected the wall on the ſouth ſide with the ſpoils he had taken in the Perſian war.

THE tyranny of Piſiſtratus was eſtabliſhed by his getting poſſeſſion of the Acropolis or citadel, from which he could command and overawe the town below. His ſon Hippias was expelled, and then followed the invaſion by Darius, and the battle of Marathon. Thirty three years after this, Athens was taken, and ſet on fire by Xerxes; and in the next year, by his general Mardonius; but, on the victories of Platæa and Salamis, it emerged from ruin to ſuperior luſtre and extended dominion. The Peloponneſian war then enſued; the *long walls* were demoliſhed; and it was even propoſed to raze the city and lay waſte the plain.

THE victory obtained over the Thebans at Mantinea left Athens at leiſure to indulge in elegant diſſipation. A poet was preferred to a general, and vaſt ſums were expended on plays and public ſpectacles. At this period Philip of Macedonia was aſpiring to the empire of Greece and Aſia. Alexander, his ſon, ſacrificed an hecatomb to Minerva at Athens, and fortified the Piræus to keep the city in ſubjection. On his death the Athenians revolted, but were defeated by Antipater, who garriſoned Munychia. They rebelled again, but the garriſon and oligarchy were re-inſtated. Demetrius[1] the Phalerean, who was made governor, beautified the city, and they erected to him three hundred and ſixty ſtatues, which, on his expulſion, they demoliſhed; except one in the Acropolis. Demetrius Poliorcetes withdrew the garriſon and reſtored the democracy, when

1 This Demetrius was author of the antient and famous Chronicon inſcribed on marble at Paros, and now preſerved, but not entire, at Oxford. See *Daniel a LXX.* p. 480. *Rome*, 1772.

they

they deified him, and lodged him in the Opiſthodomos or the back part of the Parthenon, as a gueſt to be entertained by their Minerva. Afterwards they decreed, that the Piræus, with Munychia, ſhould be at his diſpoſal; and he took the Muſéum. They expelled his garriſon, and he was perſuaded by Craterus a philoſopher, to leave them free. Antigonus Gonatas, the next king, maintained a garriſon in Athens; but on the death of his ſon Demetrius, the people, with the aſſiſtance of Aratus, regained their liberty; and the Piræus, Munychia, Salamis, and Sunium, on paying a ſum of money.

PHILIP, ſon of Demetrius, encamping near the city, deſtroying and burning the ſepulchres and temples in the villages, and laying their territory waſte, the Athenians were reduced to ſollicit protection from the Romans, and to receive a garriſon, which remained until the war with Mithridates, king of Pontus, when the tyrant Ariſtion made them revolt.

ARCHELAUS, the Athenian general, unable to withſtand the Roman fury, relinquiſhed the *long walls*, and retreated into the Piræus and Munychia. Sylla laid ſiege to the Piræus, and to the city, in which Ariſtion commanded. He was informed, that ſome perſons had been overheard talking in the Ceramicus and blaming Ariſtion for his neglect of the avenues about the Heptachalcos, where the wall was acceſſible. Sylla reſolved to ſtorm there, and about midnight entered the town at the gate called Dipylon or the Piræan; having levelled all obſtacles in the way between it and the gate of the Piræus. Ariſtion fled to the Acropolis, but was compelled to ſurrender by the want of water, when he was dragged from the temple of Minerva and put to death. Sylla burned the Piræus and Munychia, and defaced the city and ſuburbs, not ſparing even the ſepulchres.

IN the civil war, the Athenians took the ſide of Pompey. Cæſar generouſly refuſed to puniſh the city, which afterwards careſſed

careſſed his murderers. They next joined Antony, who gave them Ægina and Cea, with other iſlands. Auguſtus was unkind to them, and they revolted, four years before he died. Under Tiberius, the city was declining, but free, and regarded as an ally of the Romans. The high privilege of having a lictor to precede the magiſtrates was conferred on it by Germanicus; but he was cenſured as treating with too much condeſcenſion a mixture of nations, inſtead of genuine Athenians, which race was then conſidered as extinct.

THE emperor Veſpaſian reduced Achaia to a province paying tribute and governed by a pro-conſul. Nerva was more propitious to the Athenians; and Pliny, under Trajan his ſucceſſor, exhorts Maximus to be mindful whither he was ſent, to rule genuine Greece, a ſtate compoſed of free cities. "You will "revere the gods and heroes their founders. You will reſpect "their priſtine glory and even their age. You will honour them "for the famous deeds, which are truly, nay for thoſe which "are fabulouſly, recorded of them. Remember, it is Athens you "approach." This city was now entirely dependent on Rome, and was reduced to ſell Delos and the iſlands in its poſſeſſion.

HADRIAN, who was at once emperor and an archon of Athens, gave the city laws compiled from Draco, Solon, and the codes of other legiſlators; and diſplayed his affection for it by unbounded liberality. Athens reflouriſhed, and its beauty was renewed. Antoninus Pius, who ſucceeded, and Antoninus the philoſopher, were alſo benefactors.

THE Barbarians, in the reign of Valerian, beſieging Theſſalonica, all Greece was terrified, and the Athenians reſtored their city-wall, which had been diſmantled by Sylla, and afterwards neglected.

UNDER the next emperor, who was the archon Gallienus, Athens was beſieged, the archontic office ceaſed, and the Strategus or general who had before acted as overſeer of the agora

agora or market, then became the ſupreme magiſtrate. Under Claudius, his ſucceſſor, the city was taken but ſoon recovered.

It is related, that Conſtantine, when emperor, gloried in the title of general of Athens, and rejoiced exceedingly on obtaining from the people the honour of a ſtatue with an inſcription, which he acknowleged by a yearly gratuity of many buſhels of grain. He conferred on the governor of Attica and Athens the title of *grand duke*, μεγας δουξ. That office was at firſt annual, but afterwards hereditary. His ſon Conſtans beſtowed ſeveral iſlands on the city, to ſupply it with corn.

In the time of Theodoſius the firſt, three hundred and eighty years after Chriſt, the Goths laid waſte Theſſaly and Epirus, but Theodore, general of the Achæans, by his prudent conduct preſerved the cities of Greece from pillage and the inhabitants from being led into captivity. A ſtatue of marble was erected to him at Athens by order of the city; and afterwards one of braſs, by command of the emperor, as appears from an inſcription in a church dedicated to a ſaint of the ſame name, not far from the French convent. It is on a round pedeſtal, which ſupports a flat ſtone ſerving for the holy table. Eudocia the wife of Theodoſius the ſecond was an Athenian.

The fatal period now approached, and Athens was about to experience a conqueror more ſavage even than Sylla. This was Alaric, king of the Goths; who, under the emperors Arcadius and Honorius, overran Greece and Italy, ſacking, pillaging, and deſtroying. Then the Peloponneſian towns were overturned, Arcadia and Lacedæmon were laid waſte, the two ſeas by the Iſthmus were burniſhed with the flames of Corinth, and the Athenian matrons were dragged in chains by Barbarians. The invaluable treaſures of antiquity, it is related, were removed; the ſtately and magnificent ſtructures converted into piles of ruin; and Athens was ſtripped of every thing ſplendid or remarkable.

Syneſius,

Syneſius, a writer of that age, compares the city to a victim, of which the body had been conſumed, and the hide only remained.

AFTER this event, Athens became an unimportant place, and as obſcure as it once had been famous. We read that the cities of Hellas were put into a ſtate of defence by Juſtinian, who repaired the walls, which at Corinth had been ſubverted by an earthquake, and at Athens and in Bœotia were impaired by age; and here we take a long farewel of this city. A chaſm of near ſeven hundred years enſues in its hiſtory, except that, about the year 1130, it furniſhed Roger the firſt, king of Sicily, with a number of artificers, whom he ſettled at Palermo, where they introduced the culture of ſilk, which then paſſed into Italy. The worms had been brought from India to Conſtantinople in the reign of Juſtinian.

ATHENS, as it were, re-emerges from oblivion in the thirteenth century, under Baldwin, but beſieged by a general of Theodorus Laſcaris, the Greek emperor. It was taken in 1427 by Sultan Morat. Boniface, marquis of Montſerrat, poſſeſſed it, with a garriſon; after whom it was governed by Delves, of the houſe of Arragon. On his death, it was ſeized with Macedonia, Theſſaly, Bœotia, Phocis, and the Peloponneſus, by Bajazet; and then, with the iſland Zante, by the Spaniards of Catalonia in the reign of the Greek emperor Andronicus Palæologus the elder. Theſe were diſpoſſeſſed by Reinerius Acciaioli, a Florentine; who, leaving no legitimate male iſſue, bequeathed it to the ſtate of Venice. His natural ſon, Antony, to whom he had given Thebes with Bœotia, expelled the Venetians. He was ſucceeded in the dukedom by his kinſman Nerius, who was diſplaced by his own brother named Antony, but recovered the government, when he died. Nerius, leaving only an infant ſon, was ſucceeded by his wife. She was ejected by Mahomet on a complaint from Francus ſon of the ſecond Antony, who confined her at Megara, and made away with her; but

but, her ſon accuſing him to Mahomet the ſecond, the Turkiſh army under Omar advanced, and he ſurrendered the citadel in 1455; the Latins refuſing to ſuccour him, unleſs the Athenians would embrace their religious tenets. Mahomet, it is related, when he had finiſhed the war with the deſpot of the Morea, four years after, ſurveyed the city and Acropolis with admiration. The Janizaries informed him of a conſpiracy, and Francus Acciaioli, who remained lord of Bœotia, was put to death. In 1464 the Venetians landed at the Piræus, ſurprized the city, and carried off their plunder and captives to Eubœa.

It is remarkable that after theſe events Athens was again in a manner forgotten. So lately as about the middle of the ſixteenth century, the city was commonly believed to have been utterly deſtroyed, and not to exiſt, except a few huts of poor fiſhermen. Cruſius, a learned and inquiſitive German, procured more authentic information from his Greek correſpondents reſiding in Turkey, which he publiſhed in 1584; to awaken curioſity and to promote farther diſcoveries. One of theſe letters is from a native of Nauplia, a town near Argos in the Morea. The writer ſays, that he had been often at Athens, and that it ſtill contained things worthy to be ſeen, ſome of which he enumerates, and then ſubjoins, "but why do I dwell "on this place? It is as the ſkin of an animal, which has been "long dead."

The walls of Athens, when the city was in its proſperity, with the Piræus, were one hundred and ninety-five ſtadia, or twenty-four miles, a quarter, and a half, in circumference; the calculation being made as follows.

The wall encompaſſing the Piræus with Munychia, ſixty ſtadia, or ſeven miles and a half.

The *long walls* joining the Piræus to the city, north-ſide, forty ſtadia, or five miles; ſouth-ſide, thirty ſtadia, or four miles, a quarter, and a half.

THE exterior city wall joining the *long walls*, forty-three ſtadia, or five miles, a quarter, and a half.

THE middle or interior wall, between the *long walls*, ſeventeen ſtadia, or two miles and half a quarter.

BY this computation, the circuit of the city-wall alone was ſixty ſtadia, or ſeven miles and a half. The part toward Hymettus and Pentele, the mountains on the eaſt and north-eaſt, was of brick. The plain alſo was then covered with demi or towns, and with villas richly furniſhed.

## CHAP. VIII.

*Of modern Athens --- The antiquities --- The citadel --- Its antient and preſent ſtate --- Remark.*

ATHENS is placed by geographers in fifty three degrees of longitude. Its latitude was found by Mr. Vernon, an Engliſh traveller, to be thirty eight degrees and five minutes. It is now called (Ἀθήνη) *Athini*, and is not inconſiderable, either in extent or the number of inhabitants. It enjoys a fine temperature, and a ſerene ſky. The air is clear and wholeſome, though not ſo delicately ſoft as in Ionia. The town ſtands beneath the Acropolis or citadel, not encompaſſing the rock, as formerly, but ſpreading into the plain, chiefly on the weſt and north-weſt. Corſairs infeſting it, the avenues were ſecured, and in 1676 the gates were regularly ſhut after ſunſet. It is now open again, but ſeveral of the gateways remain, and a guard of Turks patroles at midnight. Some maſſes of brick-work, ſtanding ſeparate, without the town, belonged perhaps to the antient wall, of which other traces alſo appear. The houſes are moſtly mean, and ſtraggling; many with large areas or courts before them. In the lanes, the high walls on each ſide, which are commonly white-waſhed, reflect ſtrongly the heat of the ſun.

The

The ſtreets are very irregular; and antiently were neither uniform nor handſome. They have water conveyed in channels from mount Hymettus, and in the Bazar or market-place is a large fountain. The Turks have ſeveral moſques and public baths. The Greeks have convents for men and women; with many churches, in which ſervice is regularly performed; and beſides theſe, they have numerous oratories or chapels, ſome in ruins or conſiſting of bare walls, frequented only on the anniverſaries of the ſaints to whom they are dedicated. A portrait of the owner on board is placed in them on that occaſion, and removed when the ſolemnity of the day is over.

BESIDES the more ſtable antiquities, of which an account will be given in the ſequel, many detached pieces are found in the town, by the fountains, in the ſtreets, the walls, the houſes, and churches. Among theſe are fragments of ſculpture; a marble chair or two, which probably belonged to the Gymnaſia or theatres; a ſun-dial at the catholicon or cathedral, inſcribed with the name of the maker; and, at the archiepiſcopal houſe cloſe by, a very curious veſſel of marble, uſed as a ciſtern to receive water, but once ſerving, it is likely, as a public ſtandard or meaſure. Many columns occur; with ſome maimed ſtatues; and pedeſtals, ſeveral with inſcriptions, and almoſt buried in earth. A cuſtom has prevailed, as at Chios, of fixing in the wall, over the gateways and doors of the houſes, carved ſtones, moſt of which exhibit the funereal ſupper. In the courts of the houſes lie many round ſtelæ, or pillars, once placed on the graves of the Athenians; and a great number are ſtill to be ſeen applied to the ſame uſe in the Turkiſh burying grounds before the acropolis. Theſe generally have conciſe inſcriptions containing the name of the perſon, and of the town and tribe, to which the deceaſed belonged. Demetrius the Phalerean, who endeavoured to reſtrain ſepulchral luxury, enacted, that no perſon ſhould have more than one; and that the height ſhould not exceed three cubits. Another ſpecies, which reſembles our modern head-ſtones, is ſometimes adorned with ſculp-

ture, and has an epitaph in verſe. We ſaw a few mutilated Hermæ. Theſe were buſts on long quadrangular baſes, the heads frequently of braſs, invented by the Athenians. At firſt they were made to repreſent only Hermes or Mercury, and deſigned as guardians of the ſepulchres, in which they were lodged; but afterwards the houſes, ſtreets, and porticoes of Athens, were adorned with them, and rendered venerable by a multitude of portraits of illuſtrious men and women, of heroes and of gods: and, it is related, Hipparchus, ſon of Piſiſtratus, erected them in the demi or borough-towns, and by the road ſide, inſcribed with moral apophthegms in elegiac verſe; thus making them vehicles of inſtruction.

THE acropolis, aſty, or citadel, was the city of Cecrops. It is now a fortreſs, with a thick irregular wall, ſtanding on the brink of precipices, and incloſing a large area, about twice as long as broad. Some portions of the antient wall may be diſcovered on the outſide, particularly at the two extreme angles; and in many places it is patched with pieces of columns, and with marbles taken from the ruins. A conſiderable ſum had been recently expended on the ſide next Hymettus, which was finiſhed before we arrived. The ſcaffolding had been removed to the end toward Pentele, but money was wanting, and the workmen were withdrawn. The garriſon conſiſts of a few Turks, who reſide there with their families, and are called by the Greeks *Caſtriani* or the ſoldiers of the caſtle. Theſe hollow nightly from their ſtation above the town, to approve their vigilance. Their houſes overlook the city, plain, and gulf, but the ſituation is as airy as pleaſant, and attended with ſo many inconveniences, that thoſe who are able and have the option prefer living below, when not on duty. The rock is lofty, abrupt, and inacceſſible, except the front, which is toward the Piræus; and on that quarter is a mountainous ridge, within cannon-ſhot. It is deſtitute of water fit for drinking, and ſupplies are daily carried up in earthen jars, on horſes and aſſes, from one of the conduits in the town.

THE

THE acropolis furniſhed a very ample field to the antient virtuoſi. It was filled with monuments of Athenian glory, and exhibited an amazing diſplay of beauty, of opulence, and of art; each contending, as it were, for the ſuperiority. It appeared as one entire offering to the deity, ſurpaſſing in excellence, and aſtoniſhing in richneſs. Heliodorus, named Periegetes, *the guide*, had employed on it fifteen books. The curioſities of various kinds, with the pictures, ſtatues, and pieces of ſculpture, were ſo many and ſo remarkable, as to ſupply Polemo Periegetes with matter for four volumes; and Strabo affirms, that as many would be required in treating of other portions of Athens and of Attica. In particular, the number of ſtatues was prodigious. Tiberius Nero, who was fond of images, plundered the acropolis, as well as Delphi and Olympia; yet Athens, and each of theſe places, had not fewer than three thouſand remaining in the time of Pliny. Even Pauſanias ſeems here to be diſtreſſed by the multiplicity of his ſubject. But this banquet, as it were, of the ſenſes has long been withdrawn; and is now become like the tale of a viſion. The ſpectator views with concern the marble ruins intermixed with mean flat-roofed cottages, and extant amid rubbiſh; the ſad memorials of a nobler people; which, however, as viſible from the ſea, ſhould have introduced modern Athens to more early notice. They who reported it was only a ſmall village, muſt, it has been ſurmiſed, have beheld the acropolis through the wrong end of their teleſcopes.

WHEN we conſider the long ſeries of years, which has elapſed, and the variety of fortune, which Athens has undergone, we may wonder that any portion of the old city has eſcaped, and that the ſite ſtill furniſhes an ample fund of curious entertainment. Atticus is repreſented by Cicero as receiving more pleaſure from the recollection of the eminent men it had produced, than from the ſtately edifices and exquiſite works of antient art, with which it then abounded. The traveller need not be ſo refined to derive ſatisfaction even now from ſeeing Athens.

CHAP.

## CHAP. IX.

*Of Pericles---Of his buildings---Entrance of the acropolis---The propyléa---Story of the architect---The temple of victory, or right wing of the propyléa---The left wing---Preſent ſtate of the propyléa---Of the temple---Ignorance of the Turks and Greeks---Of the left wing---The propyléa when ruined---Inſcription on a pedeſtal.*

IT was the fortune of Athens, while flouriſhing in glory, dominion, and revenue, to produce Pericles, a man as diſtinguiſhed by the vaſtneſs of his ideas, as by the correctneſs of his taſte, and as eloquent as ſplendid. His enemies declaiming againſt his temples and images, and comparing the city with its gilding and painting to a vain woman hung with jewels, he took occaſion to ſhow, it was wiſdom to convert the proſperity of a ſtate, ſufficiently prepared for war, into its perpetual ornament by public works, which excited every liberal art, moved every hand, and diſpenſed plenty to the labourer and artificer, to the mariner and merchant; the whole city being at once employed, maintained, and beautified by itſelf. "Think "ye, ſaid he, it is much I have expended?" Some anſwered, "very much. Be mine then, he replied, the whole burthen, "and mine the honour of inſcribing the edifices raiſed for you." But the multitude refuſed, and calling out, bade him take from the treaſury and ſpare not.

THE architects employed by Pericles were poſſeſſed of conſummate ſkill in their profeſſion, and Phidias was his overſeer. The artificers in the various branches were emulous to excel the materials by their workmanſhip. To grandeur of proportion were added inimitable form and grace. The vigour of one adminiſtration accompliſhed what appeared to require the united efforts of many; yet each fabric was as mature in perfection, as

if

if it had been long in finiſhing. Plutarch affirms, that, in his time, the ſtructures of Pericles alone demonſtrated the relations of the antient power and wealth of Hellas not to be romantic. In their character was an excellence peculiar and unparallelled. Even then they retained all their original beauty. A certain freſhneſs bloomed upon them, and preſerved their faces uninjured; as if they poſſeſſed a never-fading ſpirit, and had a ſoul inſenſible to age. The remains of ſome of theſe edifices, ſtill extant in the acropolis, cannot be beheld without admiration.

THE acropolis has now, as formerly, only one entrance, which fronts the Piræus. The aſcent is by traverſes and rude fortifications furniſhed with cannon, but without carriages and neglected. By the ſecond gate is the ſtation of the guard, who ſits croſs-legged under cover, much at his eaſe, ſmoking his pipe, or drinking coffee; with his companions about him in like attitudes. Over this gateway is an inſcription in large characters on a ſtone turned upſide down, and black from the fires made below. It records a preſent of a pair of gates.

GOING farther up, you come to the ruins of the propyléa, an edifice, which graced the entrance into the citadel. This was one of the ſtructures of Pericles, who began it when Euthymenes was archon, four hundred thirty-five years before Chriſt. It was completed in five years, at the expence of two thouſand and twelve talents. It was of marble, of the doric order, and had five doors, to afford an eaſy paſſage to the multitudes, which reſorted on buſineſs or devotion to the acropolis.

WHILE this fabric was building, the architect, Mneſicles, whoſe activity equalled his ſkill, was hurt by a fall, and the phyſicians deſpaired of his life; but Minerva, who was propitious to the undertaking, appeared, it was ſaid, to Pericles, and preſcribed a remedy, by which he was ſpeedily and eaſily cured.

It

It was a plant or herb growing round about the acropolis, and called afterwards parthenium.

THE right wing [1] of the propyléa was a temple of victory. They related that Ægeus had ſtood there, viewing the ſea, and anxious for the return of his ſon Theſeus, who was gone to Crete with the tributary children to be delivered to the Minotaur. The veſſel, which carried them, had black ſails ſuiting the occaſion of its voyage; and it was agreed, that, if Theſeus overcame the enemy, their colour ſhould be changed to white. The neglect of this ſignal was fatal to Ægeus, who, on ſeeing the ſails unaltered, threw himſelf down headlong from the rock, and periſhed. The idol was named *Victory without wings*; it was ſaid, becauſe the news of the ſucceſs of Theſeus did not arrive, but with the conqueror. It had a pomegranate in the right hand, and an helmet in the left. As the ſtatue was without pinions, it was hoped the goddeſs would remain for ever on the ſpot.

ON the left wing of the propyléa, and fronting the temple of Victory, was a building decorated with paintings by Polygnotus, of which an account is given by Pauſanias. This edifice, as well as the temple, was of the doric order, the columns fluted, and without baſes. Both contributed alike to the uniformity and grandeur of the deſign; and the whole fabric, when finiſhed, was deemed equally magnificent and ornamental. The interval between Pericles and Pauſanias conſiſts of ſeveral centuries. The propyléa remained entire in the time of this topographer, and, as will be ſhown, continued nearly ſo to a much later period. It had then a roof of white marble, which was unſurpaſſed either in the ſize of the ſtones, or in the beauty of their arrangement; and before each wing was an equeſtrian ſtatue.

[1] Pauſanias, p. 20. Των δε Προπυλαιων εν δεξια — εν αριστερα οικημα εχον γραφας.— Wheler, p. 358, and Spon, p. 137, not attending enough to this paſſage, have miſtaken one wing for the other; ſubſtituting the right and left of the human body, for the right and left of the propyléa.

THE

THE propyléa have ceaſed to be the entrance of the acropolis. The paſſage, which was between the columns in the centre, is walled up almoſt to their capitals, and above is a battery of cannon. The way now winds before the front of the antient ſtructure, and, turning to the left hand among rubbiſh and mean walls, you come to the back part, and to the five door-ways. The ſoil without is riſen higher than the top of the two ſmaller. There, under the vault and cannon lies an heap of large ſtones, the ruin of the roof.

THE temple of Victory, ſtanding on an abrupt rock, has its back and one ſide unincumbered with the modern ramparts. The columns in the front being walled up, you enter it by a breach in the ſide, within the propyléa. It was uſed by the Turks as a magazine for powder, until about the year 1656; when a ſudden exploſion, occaſioned by lightning, carried away the roof, with a houſe erected on it, belonging to the officer who commanded in the acropolis, whoſe whole family, except a girl, periſhed. The women of the Aga continued to inhabit in this quarter, but it is now abandoned and in ruins.

THE cell of the temple of Victory, which is of white marble, very thick, and ſtrongly cemented, ſufficiently witneſſes the great violence it has undergone; the ſtones in many places being disjointed, as it were, and forced from their original poſition. Two of theſe making an acute angle, the exterior edges touching, without a crevice; and the light abroad being much ſtronger than in the room, which has a modern roof and is dark; the portion in contact becoming pellucid, had illumined the vacant ſpace with a dim colour, reſembling that of amber. We were deſired to examine this extraordinary appearance, which the Greeks regarded as a ſtanding miracle, and which the Turks, who could not confute them, beheld with equal aſtoniſhment. We found in the gap ſome coals, which had been brought on a bit of earthen ware for the purpoſe of burning

incenſe, as we ſuppoſed, and alſo a piece of wax-taper, which probably had been lighted in honour of the ſaint and author of the wonder; but our Swiſs unfortunately carrying his own candle too far in, the ſmoke blackened the marble, and deſtroyed the phænomenon.

THE building oppoſite to the temple has ſerved as a foundation for a ſquare lofty tower of ordinary maſonry. The columns of the front are walled up, and the entrance is by a low iron gate in the ſide. It is now uſed as a place of confinement for delinquents; but in 1676 was a powder magazine. In the wall of a rampart near it are ſome fragments of exquiſite ſculpture, repreſenting the Athenians fighting with the Amazons. Theſe belong to the freeze, which was then ſtanding. In the ſecond century, when Pauſanias lived, much of the painting was impaired by age, but ſome remained, and the ſubjects were chiefly taken from the Trojan ſtory. The traces are ſince vaniſhed.

THE pediment of the temple of Victory, with that of the oppoſite wing, is deſcribed as remaining in 1676; but on each building a ſquare tower had been erected. One of the ſteps in the front of the propyléa was entire, with the four columns, their entablature and the pediment. The portico, to which the five door-ways belonged, conſiſted of a large ſquare room, roofed with ſlabs of marble, which were laid on two great marble beams and ſuſtained by four beautiful columns. Theſe were Ionic, the proportions of this order beſt ſuiting that purpoſe, as taller than the Doric; the reaſon it was likewiſe preferred in the pronaos of the temple of Victory. The roof of the propyléa, after ſtanding above two thouſand years, was probably deſtroyed, with all the pediments, by the Venetians in 1687, when they battered the caſtle in front, firing red-hot bullets, and took it, but were compelled to reſign it again to the Turks in the following year. The exterior walls, and, in particular, a ſide of the temple of Victory, retain many marks of their hoſtilities.

PAUSANIAS

PAUSANIAS was really, or pretended to be, ignorant, to whom the equeſtrian ſtatues before the wings of the propyléa belonged. One of the pedeſtals, which remains, will ſupply this deficiency. The whole is immured, except the front; which has been much battered by cannon-ſhot; and on this, my companions, while buſied in meaſuring and drawing, diſcovered ſome Greek letters, high above the ground. After repeated trials, in which I was aſſiſted by a pocket-teleſcope, I procured the inſcription, which may be thus tranſlated; "The "people have erected Marcus Agrippa, ſon of Lucius, thrice "conſul, the friend of Caius." The third conſulate of Marcus Agrippa falls on the year of Rome, ſeven hundred and twenty ſix [1], when his colleague was the Caius here recorded, Caius Cæſar Octavianus the ſeventh time conſul, who was dignified by the Roman ſenate in this memorable year with the title of Auguſtus; by which he was diſtinguiſhed after the ſixteenth of February. The conſulate commenced on the Calends or firſt of January. It follows, that the pedeſtal was inſcribed between this day, and the ſixteenth of the ſucceeding month; or, at fartheſt, before the notification of this ſignal and recent honour had arrived in Greece; for afterwards to have omitted the name Auguſtus, would have been an affront both to Caius and to the ſenate. The two friends, it is likely, were joined in the Athenian decree, and as Agrippa graced the approach to the propyléa on the left hand, Caius was on the right. The theatre in the Ceramicus was called for ſome time *the Agrippéum*, probably as a compliment to this Agrippa. No dog or goat was ſuffered to enter the propyléa.

[1] Before Chriſt, 27.

## CHAP. X.

*Of the parthenon---Of the ſtatue of Minerva---Of Phidias---The ſtatue remaining after Julian---When removed---The temple when ruined---Deſcribed in 1676---Preſent ſtate---The pediments---Other ſculptures---Copied by Mr. Pars.*

THE chief ornament of the acropolis was the parthenon or great temple of Minerva, a moſt ſuperb and magnificent fabric. The Perſians had burned the edifice, which before occupied the ſite, and was called hecatompedon, from its being an hundred feet ſquare. The zeal of Pericles and of all the Athenians was exerted in providing a far more ample and glorious reſidence for their favourite goddeſs. The architects were Callicrates and Ictinus; and a treatiſe on the building was written by the latter and Carpion. It was of white marble, of the doric order, the columns fluted and without baſes, the number in front eight; and adorned with admirable ſculpture. The ſtory of the birth of Minerva was carved in the front pediment; and in the back, her conteſt with Neptune for the country. The beaſts of burthen, which had conveyed up the materials, were regarded as ſacred, and recompenſed with paſtures; and one, which had voluntarily headed the train, was maintained during life, without labour, at the public expenſe.

THE ſtatue of Minerva, made for this temple by Phidias, was of ivory, twenty ſix cubits or thirty nine feet high. It was decked with pure gold to the amount of forty four talents,[1] ſo diſpoſed by the advice of Pericles as to be taken off and weighed, if required. The goddeſs was repreſented ſtanding, with her veſtment reaching to her feet. Her helmet had a Sphinx for the creſt, and on the ſides were Griffins. The head of Meduſa was on her breaſt-plate. In one hand ſhe held her ſpear, and in the other ſupported an image of Victory about four

[1] Forty talents valued, according to Herodotus, at thirteen times the weight in ſilver will amount to above 120,000*l.* ſterling.

cubits

cubits high. The battle of the Centaurs and Lapithæ was carved on her ſandals; and on her ſhield, which lay at her feet, the war of the gods and giants, and the battle of the Athenians and Amazons. By her ſpear was a ſerpent, in alluſion to the ſtory of Erichthonius; and on the pedeſtal, the birth of Pandora. The Sphinx, the Victory, and Serpent, were accounted eminently wonderful. This image was placed in the temple in the firſt year of the eighty ſeventh Olympiad [1], in which the Peloponneſian war began. The gold was ſtripped off by the tyrant Lachares, when Demetrius Poliorcetes compelled him to fly. The ſame plunderer plucked down the golden ſhields in the acropolis, and carried away the golden Victories, with the pretious veſſels and ornaments provided for the Panathenæan feſtival.

IT was obſerved of Phidias, that as a ſtatuary he excelled more in forming gods than men; a ſhort encomium containing the ſubſtance of a panegyric. The Minerva of Athens, with a ſtatue, which he made afterwards, of Jupiter at Olympia, raiſed him far above competition in ivory. Such an artiſt deſerved to be generouſly treated, but Phidias had enemies as well as his patron. He had inſerted in the ſhield of Minerva a beautiful figure of Pericles, without his knowlege, fighting with an Amazon, the face partly concealed; a hand with a ſpear, extended before it, ſeeming deſigned to prevent the likeneſs from being perceived. Much envy and obloquy followed, when that, with his own image, was detected. Phidias was repreſented as an old man and bald, but with a ponderous ſtone uplifted in his hands; and this figure, cementing, as it were, the whole work, could not be removed without its falling in pieces. He was accuſed of having embezzled ſome ivory, by charging more for the ſcales of the ſerpent than had been conſumed. He fled to Elis, and was killed by the people, to ſecure their Jupiter from a rival.

[1] Before Chriſt, 430. Pericles ſurvived only two years and a half.

MINERVA

MINERVA had been too long in poſſeſſion, and was too firmly eſtabliſhed, to be eaſily expelled from Athens. The partiality of Conſtantine the Great, it is probable, averted from this city the tide of reformation, and preſerved to the tutelary goddeſs, and its deities, in general, their ſacred portions and revenues, their temples and cuſtomary rites. The emperor Julian, in a letter to the Athenians, reminds them, that when he was ſummoned by Conſtantius the deſtroyer of his family to a court filled with his enemies, he had left them reluctantly, weeping plentifully, as many of them could witneſs, ſtretching forth his hands toward the acropolis, and ſupplicating Minerva to ſave and protect him: and, he affirms, ſhe did not abandon or give up her ſervant, as had been manifeſt; but was always his guide, accompanying him with guardian angels, which ſhe had taken from the ſun and moon. His beard had been ſhaven, and the philoſophic cloke relinquiſhed at the command of Conſtantius. Julian was transformed into a courtier and ſoldier, but he retained his affection for Athens and for Minerva, to whom he ſacrificed every morning in his cloſet. The orator Libanius coincided with his own belief, when he affirmed to him, that none of his exploits had been atchieved without the Athenian goddeſs, and that ſhe had been continually his counſel and co-adjutor. Minerva preſerved her ſtation in the acropolis under his ſucceſſors Valentinian and Valens.

THE extirpation of Gentiliſm at Athens ſeems to have been accompliſhed by Alaric and his Goths. Indeed, one hiſtorian [1] relates, that this Barbarian, on his irruption into Greece through the ſtraits of Thermopylæ, haſtened to Athens, expecting an eaſy conqueſt, as he could cut off the communication with the Piræus, and the city was too large to be defended by the inhabitants; but that, on his approach, he beheld Minerva armed on the battlements and preparing to ſally forth; with Achilles,

[1] Zozimus, p. 512.

ſtanding

ſtanding before the wall, and terrible, ſuch as he is deſcribed by Homer when he appeared to the Trojans after the death of Patroclus; that Alaric, diſmayed by theſe ſpectres, was induced to treat; and being admitted with a ſmall party into the city, was conducted to the Bath, entertained by the principal perſons, and gratified with valuable preſents; and that he then led his army toward the Iſthmus, leaving Athens and Attica unſpoiled. But this is the narrative of a Pagan, zealous for the credit of the proſcribed deities; and it has been proved, that Athens ſuffered with the other cities of Greece. The potent and revered idol of Minerva then, it is likely, ſubmitted to their common plunderer, who levelled all their images without diſtinction, alike regardleſs whether they were heaven-deſcended or the works of Phidias.

THE parthenon remained entire for many ages after it was deprived of the goddeſs. The Chriſtians converted it into a church, and the Mahometans into a moſque. It is mentioned in the letters of Cruſius, and miſcalled *the pantheon*, and the temple of *the unknown god*[1]. The Venetians under Koningſmark, when they beſieged the acropolis in 1687, threw a bomb, which demoliſhed the roof, and, ſetting fire to ſome powder, did much damage to the fabric. The floor, which is indented, ſtill witneſſes the place of its fall. This was the ſad forerunner of farther deſtruction; the Turks breaking the ſtones, and applying them to the building of a new moſque, which ſtands within the ruin, or to the repairing of their houſes and the walls of the fortreſs. The vaſt pile of ponderous materials, which lay ready, is greatly diminiſhed; and the whole ſtructure will gradually be conſumed and diſappear.

THE temple of Minerva in 1676 was, as Wheler and Spon aſſert, the fineſt moſque in the world, without compariſon. The Greeks had adapted the fabric to their ceremonial by con-

[1] See alſo, Modern Univerſal Hiſtory, v. 5. p. 417.

ſtructing

ſtructing at one end a ſemicircular receſs for the holy tables, with a window; for before it was enlightened only by the door, obſcurity being preferred under the heathen ritual, except on feſtivals, when it yielded to ſplendid illuminations; the reaſon, it has been ſurmiſed, why temples are commonly found ſimple and unadorned on the inſides. In the wall beneath the window were inſerted two pieces of the ſtone called Phengites, a ſpecies of marble diſcovered in Cappadocia in the time of Nero; and ſo tranſparent, that he erected with it a temple to Fortune, which was luminous within, when the door was ſhut. Theſe pieces were perforated, and the light which entered, was tinged with a reddiſh or yellowiſh hue. The picture of the Panagia or Virgin Mary, in Moſaic, on the ceiling of the receſs, remained; with two jaſper columns belonging to the ſkreen, which had ſeparated that part from the nave; and within, a canopy ſupported by four pillars of porphyry, with corinthian capitals of white marble, under which the table had been placed; and behind it, beneath the window, a marble chair for the archbiſhop; and alſo a pulpit, ſtanding on four ſmall pillars in the middle aile. The Turks had white-waſhed the walls, to obliterate the portraits of ſaints and the other paintings, with which the Greeks decorate their places of worſhip; and had erected a pulpit on the right hand for their Iman or reader. The roof was diſpoſed in ſquare compartments; the ſtones maſſive; and ſome had fallen in. It had been ſuſtained in the pronaos by ſix columns, but the place of one was then ſupplied by a large pile of rude maſonry; the Turks not having been able to fill up the gap more worthily. The roof of the naos was ſupported by colonnades ranging with the door, and on each ſide; conſiſting of twenty two pillars below, and of twenty three above. The odd one was over the entrance, which by that diſpoſition was left wide and unembarraſſed. In the portico were ſuſpended a few lamps, to be uſed in the moſque at the ſeaſons, when the Muſſelmen aſſemble before day-break, or to be lighted up round the minaret, as is the cuſtom during their Ramazan or Lent.

It is not eaſy to conceive a more ſtriking object than the parthenon, though now a mere ruin. The columns within the naos have all been removed, but on the floor may be ſeen the circles, which directed the workmen in placing them; and, at the farther end is a groove acroſs it, as for one of the partitions of the cell. The receſs erected by the Chriſtians is demoliſhed, and from the rubbiſh of the ceiling the Turkiſh boys collect bits of the Moſaic, of different colours, which compoſed the picture. We were told at Smyrna, that this ſubſtance had taken a poliſh, and been ſet in buckles. The cell is about half demoliſhed, and in the columns, which ſurrounded it, is a large gap near the middle. On the walls are ſome traces of the paintings. Before the portico is a reſervoir, ſunk in the rock, to ſupply the Turks with water for the purifications cuſtomary on entering their moſques. In it on the left-hand is the rubbiſh of the pile erected to ſupply the place of a column; and on the right, a ſtaircaſe, which leads out on the architrave, and has a marble or two with inſcriptions, but worn ſo as not to be legible. It belonged to the minaret, which has been deſtroyed.

The travellers, to whom we are indebted for an account of the moſque, have likewiſe given a deſcription of the ſculpture then remaining in the front. In the middle of the pediment was ſeen a bearded Jupiter, with a majeſtic countenance, ſtanding, and naked; the right arm broken. The thunder-bolt, it has been ſuppoſed, was placed in that hand, and the eagle between his feet. On his right was a figure, it is conjectured, of Victory, clothed to the mid-leg; the head and arms gone. This was leading on the horſes [1] of a car, in which Minerva ſat, young and unarmed; her head-dreſs, inſtead of a helmet, reſembling that of a Venus. The generous ardour and lively ſpirit viſible in this pair of celeſtial ſteeds, was ſuch as beſpoke the hand of a maſter, bold and delicate, of a Phidias or Praxi-

[1] Theſe horſes are mentioned in a letter to Cruſius.

teles. Behind Minerva was a female figure, without a head, ſitting, with an infant in her lap; and in this angle of the pediment was the emperor Hadrian with his arm round Sabina, both reclining, and ſeeming to regard Minerva with pleaſure. On the left ſide of Jupiter were five or ſix other trunks to complete the aſſembly of deities, into which he received her. Theſe figures were all wonderfully carved, and appeared as big as life. Hadrian and his conſort, it is likely, were complimented by the Athenians with places among the marble gods in the pediment, as benefactors. Both of them may be conſidered as intruders on the original company, and poſſibly their heads were placed on trunks, which before had other owners. They ſtill poſſeſs their corner, and are eaſy to be recognized, though not unimpaired. The reſt of the ſtatues are defaced, removed, or fallen. Moroſini was ambitious to enrich Venice with the ſpoils of Athens, and by an attempt to take down the principal group haſtened their ruin. In the other pediment is a head or two of ſea-horſes finely executed, with ſome mutilated figures; and on the architrave beneath them are marks of the fixtures of votive offerings, perhaps of the golden ſhields, or of feſtoons ſuſpended on ſolemn occaſions, when the temple was dreſſed out to receive the votaries of the goddeſs.

IT is to be regretted that ſo much admirable ſculpture as is ſtill extant about this fabric ſhould be all likely to periſh, as it were immaturely, from ignorant contempt and brutal violence. Numerous carved ſtones have diſappeared; and many, lying in the ruinous heaps, moved our indignation at the barbariſm daily exerciſed in defacing them. Beſides the two pediments, all the metopes were decorated with large figures in alto relievo, of which ſeveral are almoſt entire on the ſide next Hymettus. Theſe are exceedingly ſtriking, eſpecially when viewed with a due proportion of light and ſhade, the ſun riſing behind the mountain. Their ſubject is the ſame as was choſen for the ſandals of Minerva, or the battle of the Centaurs and Lapithæ. On the freeze of the cell was carved in baſſo relievo, the ſolemnity of a ſacrifice to Minerva; and

and of this one hundred and ſeventy feet are ſtanding, the greater part in good preſervation; containing a proceſſion on horſeback. On two ſtones, which have fallen, are oxen led as victims. On another, fourteen feet long, are the virgins called Canephori, which aſſiſted at the rites, bearing the ſacred caniſters on their heads, and in their hands each a taper; with other figures, one a venerable perſon with a beard reading in a large volume, which is partly ſupported by a boy. This piece, now inſerted in the wall of the fortreſs, is ſuppoſed to have ranged in the centre of the back front of the cell. The ſacrifice deſigned to be repreſented was probably that performed at ſtated times by the Athenian cavalry; and perhaps the figure laſt mentioned is the herald praying for the proſperity of the Athenians and Platæenſians, as was uſual, in commemoration of their united bravery at Marathon. We purchaſed two fine fragments of the freeze, which we found inſerted over door-ways in the town; and were preſented with a beautiful trunk, which had fallen from the metopes, and lay neglected in the garden of a Turk.

THE marquis de Nointell, ambaſſador from France to the Porte in the year 1672, employed a painter to delineate the freeze; but his ſketches, the labour of a couple of months, muſt have been very imperfect, being made from beneath, without ſcaffolding, his eyes ſtraining upwards. Mr. Pars devoted a much longer time to this work, which he executed with diligence, fidelity, and courage. His poſt was generally on the architrave of the colonnade, many feet from the ground, where he was expoſed to guſts of wind, and to accidents in paſſing to and fro. Several of the Turks murmured, and ſome threatened, becauſe he overlooked their houſes; obliging them to confine or remove the women, to prevent their being ſeen from that exalted ſtation. Beſides views and other ſculptures, he deſigned one hundred ninety ſix feet of baſs-relief in the acropolis.

## CHAP. XI.

*Of the Erectheum---Temple of Neptune --- Temple of Minerva Polias --- Story of Pandrosos --- Present state of the temples of Neptune and Minerva --- Of the Pandroseum --- Business of the virgins called Canephori --- Images of Minerva --- The treasury --- Inscriptions.*

WE proceed now to the cluster of ruins on the north side of the parthenon, containing the Erectheum and the temple of Pandrosos, daughter of Cecrops.

NEPTUNE and Minerva, once rival deities, were joint and amicable tenants of the Erectheum, in which was an altar *of Oblivion.* The building was double, a partition-wall dividing it into two temples, which fronted different ways. One was the temple of Neptune Erectheus, the other of Minerva Polias. The latter was entered by a square portico connected with a marble skreen, which fronts toward the propyléa. The door of the cell was on the left hand, and at the farther end of the passage was a door leading down into the Pandroseum, which was contiguous.

BEFORE the temple of Neptune Erectheus was an altar of Jupiter *the supreme*, on which no living thing was sacrificed, but they offered cakes without wine. Within it was the altar of Neptune and Erectheus; and two, belonging to Vulcan and a hero named Butes, who had transmitted the priesthood to his posterity, which were called Butadæ. On the walls were paintings of this illustrious family, from which the priestess of Minerva Polias was also taken. It was asserted that Neptune had ordained the well of salt water and the figure of a trident in the rock, to be memorials of his contending for the country.

The

The former, Pauſanias remarks, was no great wonder, for other wells, of a ſimilar nature were found inland; but this, when the ſouth wind blew, afforded the ſound of waves.

THE temple of Minerva Polias was dedicated by all Attica, and poſſeſſed the moſt antient ſtatue of the goddeſs. The demi or towns had other deities, but their zeal for her ſuffered no diminution. The image, which they placed in the acropolis, then the city, was in after ages not only reputed conſummately holy, but believed to have fallen down from heaven in the reign of Erichthonius. It was guarded by a large ſerpent, which was regularly ſerved with offerings of honied cakes for his food. This divine reptile was of great ſagacity, and attained to an extraordinary age. He wiſely withdrew from the temple, when in danger from the Medes; and, it is ſaid, was living in the ſecond century. Before the ſtatue was an owl; and a golden lamp. This continued burning day and night. It was contrived by a curious artiſt, named Callimachus, and did not require to be repleniſhed with oil oftener than once a year. A brazen palm-tree, reaching to the roof, received its ſmoke. Ariſtion had let the holy flame expire, while Sylla beſieged him, and was abhorred for his impiety. The original olive-tree, ſaid to have been produced by Minerva, was kept in this temple. When the Medes ſet fire to the acropolis, it was conſumed; but, they aſſerted, on the following day, was found to have ſhot up again as much as a cubit. It grew low and crooked, but was eſteemed very holy. The prieſteſs of Minerva was not allowed to eat of the new cheeſe of Attica; and, among her perquiſites, was a meaſure of wheat, and one of barley, for every birth and burial. This temple was again burned when Callias was Archon [1], twenty four years after the death of Pericles. Near it was the tomb of Cecrops, and within it Erectheus was buried.

IT was related in the mythology of Athens, that Minerva intruſted to Aglauros, Herſe, and Pandroſos, a cheſt; which

[1] Before Chriſt, 404. Pericles died of the plague in the 4th Olymp. 87.

ſhe

ſhe ſtrictly enjoined them not to open. It contained Erectheus or Erichthonius, an infant, the offspring of Vulcan and of the Earth; guarded by a ſerpent. Curioſity prevailing, the two elder ſiſters diſobeyed. The goddeſs was gone to Pallene for a mountain; intending to blockade the entrance of the acropolis. A buſy crow met her, on her return, and informed her what had paſſed, when ſhe dropped the mountain, which was afterwards called Lycabettus; and, diſpleaſed with the officious talebearer, commanded that no crow ſhould ever again viſit the acropolis. The guilty ſiſters were ſeized with a frenzy, and threw themſelves down one of the precipices. Pandroſos was honoured with rites and myſteries. She was joined with Minerva, and when a heifer was ſacrificed to the goddeſs, it was accompanied with a ſheep for Pandroſos. This ſtory is alluded to by Homer, who mentions the temple of Minerva, with the offerings of bulls and young ſheep made annually by the Athenians. Crows, as I have often obſerved, fly about the ſides of the rock, without aſcending to the height of the top; and Lucretius aſſerts that not even the ſmoking of the altars, when they might expect food, could entice them thither; which he ſenſibly attributes, not to the dread of Minerva, as the Greek poets ſung, but to the nature of the place.

THE ruin of the Erecthéum is of white marble, the architectural ornaments of very exquiſite workmanſhip, and uncommonly curious. The columns of the front of the temple of Neptune are ſtanding with the architrave; and alſo the ſkreen and portico of Minerva Polias, with a portion of the cell retaining traces of the partition-wall. The order is Ionic. An edifice revered by antient Attica, as holy in the higheſt degree, was in 1676 the dwelling of a Turkiſh family; and is now deſerted and neglected; but many ponderous ſtones and much rubbiſh muſt be removed, before the well and trident would appear. The former, at leaſt, might probably be diſcovered. The portico is uſed as a powder-magazine; but we obtained permiſſion to dig and to examine the outſide. The door-way of the

the veſtibule is walled up, and the ſoil riſen nearly to the top of the door-way of the Pandroſéum. By the portico is a battery commanding the town, from which aſcends an amuſing hum. The Turks fire from it, to give notice of the commencement of Ramazan or of their Lent, and of Bairam or the Holy-days, and on other public occaſions.

THE Pandroſéum is a ſmall, but very particular building, of which no ſatisfactory idea can be communicated by deſcription. The entablature is ſupported by women called Caryatides. Their ſtory is thus related. The Greeks, victorious in the Perſian war, jointly deſtroyed Carya, a city of the Peloponneſus, which had favoured the common enemy. They cut off the males, and carried into captivity the women, whom they compelled to retain their former dreſs and ornaments, though in a ſtate of ſervitude, The architects of thoſe times, to perpetuate the memory of their puniſhment, repreſented them, as in this inſtance, each with a burthen on her head, one hand uplifted to it, and the other hanging down by her ſide. The images were in number ſix, all looking toward the parthenon. The four in front, with that next to the propyléa, remain, but mutilated, and their faces beſmeared with paint. The ſoil is riſen almoſt to the top of the baſement on which they are placed. This temple was open or latticed between the ſtatues; and in it alſo was a ſtunted olive-tree, with an altar of Jupiter Hercéus ſtanding under it. The propyléa are nearly in a line with the ſpace dividing it from the parthenon; which diſpoſition, beſides its other effects, occaſioned the front and flank of the latter edifice to be ſeen at once by thoſe who approached it from the entrance of the acropolis.

THE deities of the acropolis had a variety of miniſters and inferior ſervants, whoſe dwellings were near their temples. In particular, at a ſmall diſtance from the temple of Minerva Polias lived two virgins, called Canephori, which continued ſome time with the goddeſs, and, when the ſeaſon of her feſtival approached,

were

were employed as follows in the night-time. They placed on their heads ſomething, they knew not what, which they received from the prieſteſs, who was reputed equally ignorant; and deſcended with it into a ſubterraneous paſſage in the city, not far from the temple of *Venus in the gardens*; where they exchanged one myſterious load for another, and returned to the acropolis. They were then diſmiſſed and two new virgins admitted in their room. Pauſanias wondered much at this cuſtom. One of theſe virgins, after her diſcharge, was honoured by the council and people with a ſtatue, as appears from an inſcription extant in the town. The houſes, it may be preſumed, were judiciouſly arranged in ſtreets, forming avenues to the temples; where now are mean cottages, narrow lanes, walls, and rubbiſh. The rock in many places is rugged, and bare, or cut into ſteps, perhaps to receive marble pavement, or the foundation of a building.

BESIDES the ſtatue of Minerva Polias, which was of olive, and that in the parthenon, the acropolis poſſeſſed a third, which was of braſs, and ſo tall that the point of the ſpear and the creſt of the helmet were viſible from Sunium. It was an offering made with a tenth of the ſpoils taken at Marathon, and dedicated to the goddeſs. The artiſt was Phidias. It remained to the time of Arcadius and Honorius; and Minerva, it was ſaid, appeared to Alaric, as repreſented in this image. There were likewiſe ſome images of her, which eſcaped the flames, when Xerxes ſet fire to the acropolis. Theſe, in the ſecond century, were entire, but unuſually black, and mouldering with age. Many invaluable curioſities were then preſerved in the temples.

AT the commencement of the Peloponneſian war, Pericles, to animate the Athenians, harangued on the flouriſhing ſtate of the republic, and on the riches of the acropolis, in money, in gold and ſilver, in private and public offerings, ſacred utenſils, the ſpoils of the Medes, and the like; beſides the forty talents, which,

which, if wanted, might be borrowed from Minerva. The treaſury was in the Opiſthodomos or back part of the parthenon [1]; where the Athenians afterwards lodged Demetrius Poliorcetes. The pretious effects of Minerva and of the other deities were amaſſed, and regiſtered on marble. The tutelary gods were Jupiter Saviour, and Plutus, who had wings and eyes. The keys of this place, and of the gates of the acropolis, were intruſted with the Prytanes; one of whom, choſen by lot, had them in his cuſtody, but for a night only and a day, when he was called the Epiſtates or preſident; and then reſigned them to a ſucceſſor. The precaution of jealouſy regulated and limited the command in this manner, leſt a tyranny ſhould be eſtabliſhed on the poſſeſſion of the public treaſure and of the acropolis.

THE marbles, which recorded theſe riches of the Athenians, have not all periſhed. We diſcovered ſome, which I carefully copied, among the rubbiſh at the farther end of the parthenon; and purchaſed one of a Turkiſh woman living in the acropolis. Another had been conveyed down to the French convent, and, after we left it, was placed as a ſtep in the ſtaircaſe of a kitchen erected by the friar. All theſe inſcriptions, which are very antient, commemorate jewels, Victories, and crowns of gold, rings, and a variety of curioſities conſecrated by eminent perſons; giving ſome, though an inadequate, idea of the nature and quality of the treaſure. Another marble, which has been engraved at the expenſe of the ſociety of DILETTANTI, was diſcovered at a houſe not far from the temple of Minerva Polias, placed, with the inſcribed face expoſed, in the ſtairs. The owner, who was branded for ſome unfair dealing with the appellative *Jeſût* or *the Jew*, prefixed to his name, ſeeing me beſtow ſo much labour in taking a copy, became fearful of parting with the original under its value. When the bargain

[1] The Opiſthodomos is deſcribed by the ſcholiaſt on Ariſtophanes as a double wall, with a door, behind the temple of Minerva Polias; but this ſeems to be a miſtake, unleſs he intended to mark the ſituation of the poſticum of the parthenon, as behind the portico of Minerva Polias.

was at length concluded, we obtained the connivance of the Diſdar, his brother, under an injunction of privacy, as otherwiſe the removal of the ſtone might endanger his head, it being the property of the Grand Signior. Muſtapha delivered a ring, which he commonly wore, to be ſhown to a female black ſlave, who was left in the houſe alone, as a token; and our Swiſs, with aſſiſtants and two horſes, one reputed the ſtrongeſt in Athens, arrived at the hour appointed, and brought down the two marbles, for which he was ſent, unobſerved; the Turks being at their devotions in the moſque, except the guard at the gate, who was in the ſecret. The large ſlab was afterwards rendered more portable by a maſon. We ſaw many other inſcribed marbles, beſides theſe; ſome fixed in the walls, or in the pavement of the portico of the moſque; ſome in the floors and ſtairs of the houſes; or lying in the courts, and among rubbiſh; all which we were permitted to copy; the Turks even prying into corners, and diſcovering ſeveral, which they had often paſſed before without notice.

## CHAP. XII.

*Front of the hill of the acropolis---The cave of Apollo and Pan---A fountain and ſtatue---The pelaſgicon and long rocks---An inſcription---The theatre of Bacchus---The Athenians fond of gladiators---A grotto and choragic monument---The Odéum of Pericles and Atticus Herodes.*

THE rock of the acropolis ſpreads in front, ſloping down from before the propyléa and out-works; and is covered with Turkiſh ſepulchres and grave-ſtones; among which ſtands a ſmall moſque. At the foot is a deep narrow vale, with a road leading through, between the hill and Lycabettus or the mountain, which lies before it. On one ſide, the burying-grounds are bounded by a bare craggy rock, with a track paſſing over it toward

toward the temple of Theſeus. We ſhall leave this, which was the hill of the areopagus, on the left hand, and deſcend by the way moſt frequented; intending to ſurvey the out-ſide of the acropolis, keeping it on the right, until we have completed the circuit.

And firſt, below the right wing of the propyléa or the temple of Victory, is a cave, once ſacred to Apollo and Pan. It appears to have been adorned with votive tablets; and before it are ſome maſſes of brick-wall, remnants of a church, founded, it is probable, on the removal of their altars, to inſult them, and to prevent their votaries from cheriſhing a ſuperſtitious veneration of the ſpot. Apollo, one of its owners, deſerved, inſtead of worſhip, to have been tried and condemned for a rape, which, it was believed he committed in this cave on Creuſa, daughter of Erectheus, who expoſed in it afterwards the child, Ion, from whom the Ionians of Europe and Aſia were named. As to Pan, it is related, that on the landing of the Medes at Marathon, Phidippides, being ſent to ſummon the Lacedæmonians, was met by him in Arcadia, when he declared an affection for the Athenians, and promiſed to be their ally. A temple, on mount Parthenius near Tegea, remaining in the ſecond century, was erected, they affirmed, on the very place of the interview. He was believed to have attended at Marathon, and to have contributed largely to the victory, by ſtriking the enemy with the ſpecies of terror from him called Panic. Miltiades rewarded him with a ſtatue, and on the pedeſtal was an inſcription, which is preſerved among the epigrams aſcribed to Simonides. Moreover, he was inſerted in the catalogue of Athenian divinities. The goat-footed god quitted his habitation on the mountain, and, according to Lucian, ſettled at Athens, living in the cave under the acropolis, a little beneath the pelaſgic wall; where the people ſtill continued to aſſemble two or three times a year, to ſacrifice a he-goat to him, to feaſt and be merry.

By the road-ſide before you come to the town, is a fountain, in the wall on the left hand, ſupplied probably by the ſame ſpring as the well once in the temple of Neptune; for the water deſcends from the acropolis, and is not fit for drinking. Farther on is a ſtatue of Iſis inſerted in the wall on the right hand; a ruined church; and the gateway of the out-work next the town. We ſhall turn up on the right, and keep in the out-ſkirt, on the ſide of the hill.

The Athenians permitted the Pelaſgi, who fortified the acropolis, to dwell beneath, and beſtowed on them a portion of land to cultivate, as a reward for their labour. Afterwards, they accuſed them of a conſpiracy, and of way-laying their ſons and daughters, who went for water to the fountain called Enneacrunus; drove them out of Attica, and execrated the ſpot on which they had lived, making it unlawful to dig, or ſow, or build there; the tranſgreſſors to be apprehended, carried before the archon, and fined. It was the advice of the Delphic oracle, that the pelaſgicon ſhould be kept rough and naked; but, on the invaſion by the Peloponneſians, the people flocking into the city, that ſpot [1], with the temples, except a few which could not be forced open, and the towers of the *long walls*, received inhabitants. The pelaſgicon probably comprehended the acclivity, or vacant ſpace, on this ſide above the houſes, which now produces grain; and perhaps it was forbidden to be occupied for the ſecurity of the fortreſs, which on that quarter was moſt liable to be ſurprized by treachery or carried by aſſault. Some large ſingle rocks, which lie there, and have rolled down from above, diſparted by their own weight, or the violence of earthquakes, are, it is likely, thoſe called anciently the *long rocks* and mentioned as near the cave of Apollo and Pan.

The hill of the acropolis is more abrupt and perpendicular, as well as narrower, at the extremity or end oppoſite to the

[1] The pelaſgicon is miſtaken for a temple by the interpreter of Thucydides, l. 2.

propyléa

propyléa. There, beneath the wall, is a cavern, the rooſting-place of crows and daws. A long ſcaffold was ſtanding againſt the outſide of the fortreſs above, and many large ſtones had fallen down. One was inſcribed and contained a decree of the tribe named Pandionis. In this record, Nicias is praiſed and honoured with a crown, becauſe he had obtained a victory with a chorus of boys at the Dionyſia or feſtival of Bacchus, and with one of men at the Thargelia or feſtival of Apollo; and it is ordered, that if any other perſon had conquered, ſince the archonſhip of Euclid, either with boys or men, at the feſtivals ſpecified, his name ſhould likewiſe be engraved; and that the ſubſequent curators ſhould add the names of ſuch as proved victorious, while they were in office. Religion furniſhed Athens with a great variety of ſpectacles and amuſements. The feſtivals were celebrated with gymnic exerciſes, muſic, and plays. The public ſometimes defrayed the expenſe of the choruſes, but that burthen was commonly laid upon rich citizens, who had attained to the age of forty years. Rewards were propoſed for ſuperior excellence, and the victory was eagerly deſired. The glory of individuals reflected luſtre on the community, to which they belonged; and the tribes were emulous to ſurpaſs each other. It was a ſplendid contention, the parties vying in the diſplay of ſpirit and generoſity. The conquerors were diſtinguiſhed and applauded, and their names regiſtered on marble. The archonſhip of Euclid coincides with the ſecond year of the ninety fourth Olympiad[1], and was an æra in the chronology of Athens.

We proceed now to the ſide of the acropolis, which is toward mount Hymettus; leaving the town, which before extended beneath on our left into the plain. The hill, near this end, is indented with the ſite of the theatre of Bacchus, by which is a ſolitary church or two. This was a very capacious edifice, near the moſt antient temple of Bacchus, and adorned

1 Before Chriſt, 401.

with

with images of the tragic and comic poets. Some ſtone-work remains at the two extremities, but the area is ploughed, and produces grain. The Athenians invented both the drama and the theatre, the latter originally a temporary ſtructure of wood; but, while a play of Æſchylus was acting, the ſcaffolds fell; and it was then reſolved to provide a ſolid and durable fabric. The ſlope of the hill, on which perhaps the ſpectators had been accuſtomed to aſſemble, was choſen for the building; and the ſeats diſpoſed in rows riſing one above another, each reſting on the rock as its foundation.

WHILE Athens continued independent, the ſtage was ennobled by the glorious produce of Attic genius; by the ſolemn chorus; by a Sophocles, and a Menander. When Rome had prevailed, it was degraded and proſtituted to the ſavage combats of gladiators; and in the time of Trajan, the Athenians exceeded even the Corinthians in their reliſh of that cruel paſtime. Theſe aſſembled without their city, in a torrent-bed, capable of containing the multitude, and of no account; where, it is ſaid, no one would even bury a free perſon; but the Athenians hired and armed miſcreants of all denominations, whom they encouraged to fight in the theatre ſacred to Bacchus; ſo that ſome, it often happened, were ſlain in the very chairs belonging to the hierophant and prieſts. Apollonius Tyanæus, when at Athens, was invited to the theatre; but he refuſed to enter a place ſo polluted with human gore; and affirmed in a letter, that the Athenians, unleſs they ſpeedily deſiſted from this barbarous practice, would ſoon ſacrifice hecatombs of men, inſtead of heifers, to their goddeſs. He wondered that Minerva had not forſaken her temple; and that Bacchus had not removed, as preferring the purer mountain of Cithæron.

IN the rock above the theatre is a large cavern, perhaps an antient quarry, the front ornamented with marble pilaſters of the Corinthian order, ſupporting an entablature, on which are three inſcriptions. Over that in the middle, is a female figure, which

which had loſt its head in the year 1676, mounted on two or three ſteps, ſedent. On one ſide is a marble ſun-dial, moved awry from its proper poſition. It is of a kind antiently very common [1], as is evident from the great number ſtill in uſe about Athens, particularly in the tract called *the gardens*, where many are ſet on the mud-walls, often with very rude gnomons. Above the cavern, are two columns, ſtanding on the ſteep ſlope, between the foot of the caſtle-wall and the ſedent figure. They are of unequal heights, and have triangular capitals. On each of theſe a tripod has been fixed, as is evident from the marks of the feet, which may be ſeen from the battlements of the fortreſs. The Greeks have converted the cave into a chapel, which is called Panagia Spiliótiſſa, *The Virgin of the Grotto*. The ſides of the rock within are covered with holy portraits. The door is rarely open, but I was once preſent at the celebration of maſs, when it was lighted up with wax-candle, and filled with ſmoke of incenſe, with bearded prieſts, and a devout croud; the ſpectacle ſuiting the place, which is at once ſolemn and romantic. The tripods, which decorated this monument, were obtained by choruſes exhibited in the theatre below, probably at the Dionyſia; and conſecrated to Bacchus. The firſt inſcription informs us of the author and age, as well as of the occaſion of the building. "Thraſyllus, ſon of Thraſyllus of "Deceleia, dedicated *the tripod*; having, when he provided a "chorus, conquered with men for the tribe Hippothoontis. "Evius of Chalcis was muſician. Neæchmus was Archon. "Carcidamus ſon of Sotis was teacher." This archonſhip falls on the firſt year of the CXVth Olympiad, three hundred and twenty years before Chriſt. The other inſcriptions are records of a ſimilar nature. "The people provided a chorus. Pytha- "ratus was archon; the preſident of the games was Thraſicles, "ſon of Thaſyllus, of Deceleia. The tribe Pandionis con- "quered in the conteſt of men. Nicocles of Ambracia was

[1] Lord Beſborough has a ſmall one in his choice and curious collection of antiquities at Roehampton. See the form in Paciaudius.

"muſician

" muſician. Lyſippus an Arcadian was teacher." The third has a like preamble, and refers to the ſame year, but to another claſs of competitors. " The tribe Hippothoontis conquered in " the conteſt of boys. Theon of Thebes was muſician. Prono- " mus a Theban was teacher." Pytharatus was archon in the ſecond year of the CXXVIIth Olympiad[1], ſo that Thraſycles preſided and procured other tripods, to be placed on the family monument, forty nine years after it was erected by Thraſyllus his father. Deceleia was a borough-town of the tribe Hippothoontis. On one of the tripods was repreſented the ſtory of Apollo and Diana killing the children of Niobe. It is mentioned by Pauſanias; who then proceeds to relate, that he had ſeen this Niobe on mount Sipylus. The figure[2] over the grotto was probably intended to repreſent that celebrated phantom, which he has deſcribed; the idea of placing the ſtatue there correſponding with her ſtory, and being ſuggeſted both by the tripod, and by the tragedies, which were acted in the theatre, containing her unhappy cataſtrophe.

GOING on from the theatre of Bacchus, you have an extenſive cornfield, once part of the Ceramicus within the city, on the left hand, now bounded by the bed of the Iliſſus, beyond which are rocks; and before you, on an eminence, is the monument of Philopappus. At ſome diſtance from the theatre begins an out-work of the fortreſs, ſtanding on antient arches, ſuppoſed to be the remains of a ſtoa or portico, which was connected with the theatre called the Odéum[3]. This fabric was deſigned

1 Before Chriſt, 271.

2 If it be conjectured that this figure repreſented a Tribe, the anſwer is, that no inſtance of ſuch perſonification has been produced.

Pauſanias may be cited as mentioning ſtatues or pictures of *the people*, but this is a miſtranſlation. Demus was an Athenian of ſingular beauty, the ſon of Pyrilampes a friend of Pericles. v. *Meurſius Pop. Ath.* p. 774. p. 779. *Att. Lect.* p. 1867.

3 Pauſanias, p. 23. deſcribing the acropolis, mentions that Attalus had offered the war of the giants, the battle of the Athenians and Amazons, &c. which were (πρὸς τῷ τειχεῖ τῷ Νοτίῳ) againſt the ſouth wall, and each as much as two cubits.

Among

deſigned by Pericles for the muſical conteſts, which he regulated and introduced at the Panathenæan ſolemnity. The building was finiſhed by Lycurgus ſon of Lycophron. It contained many rows of ſeats and marble columns. The roof was conſtructed with the maſts and yards of Perſian ſhips, and formed to imitate the pavilion of Xerxes. Here was the tribunal of the archon or ſupreme magiſtrate; and here the Athenians liſtened to the Rhapſodiſts rehearſing the poems of Homer, and to the ſongs in praiſe of the patriots Harmodius and Ariſtogiton and Thraſybulus. Ariſtion and Sylla ſet it on fire; the former, when he fled to the acropolis, becauſe the timber would have enabled the enemy to raiſe machines for an attack without loſs of time. King Ariobarzanes the ſecond, named Philopator, who reigned in Cappadocia not long after[1], reſtored it; and in a ſtable is an inſcription, which has belonged to a ſtatue of him erected by the perſons, whom he appointed the overſeers. He was honoured alſo with a ſtatue by the people, as appears from another inſcription. Before the entrance were ſtatues of the kings of Egypt; and within, a Bacchus worth ſeeing. This was the edifice in being when Pauſanias publiſhed his Attica. Afterwards, as he informs us, it was rebuilt by Atticus Herodes in memory of his wife Regilla. This lady was a Roman of high extraction, and died of ill uſage, which Herodes was ſuppoſed to have abetted; but he put his houſe into mourning, refuſed a ſecond conſulate on account of his affliction, and dedicated her female ornaments in the temple at Eleuſis. This fabric was roofed with cedar, and Greece had not a rival to it in dimenſions and magnificence. The wall of the inner front of the proſcenium is ſtill ſtanding, very lofty, with open arches; ſerving as part of an out-work of the caſtle; and beyond it, turning up toward the caſtle-gate, a portion of the exterior wall

Among the prodigies which were ſuppoſed to have pre-ſignified the event of the war between Antony, who was ſtiled *a new Bacchus*, and Cæſar, was this; the Bacchus in the combat with the Giants was looſened by a hurricane and borne into the theatre beneath. Plutarch.

[1] From the year of Rome 692 to 712. v. *Corſin. Inſcriptiones Atticæ.*

of the right wing is viſible. On the right hand, within the gate, is the way into the area, which was ſown with wheat; as was alſo the circular ſweep of the hill on which the ſeats once ranged. In the wall of the proſcenium on this ſide is a ſmall niche or cavity, with a low entrance. The Derviſhes have a *teckeh* or place of worſhip above, with a room, in which the bow-ſtring, when a Turk is ſentenced to be ſtrangled, is commonly adminiſtered. A way leads from that part, within the out-work, to a door at the end next the theatre of Bacchus, and in that line Pauſanias appears to have aſcended to the front of the acropolis. Going on from the Odéum, without turning, you deſcend among Turkiſh ſepulchres, and by the burying-grounds, into the vale at the foot of the hill.

## CHAP. XIII.

*Of the areopagus---The tribunal when extinct---The pnyx---Account of pnyx.*

IN the preceding chapter we have mentioned the hill of the areopagus. This place is deſcribed by Pauſanias as oppoſite to the cave of Apollo and Pan. In Lucian, Mercury, arriving at Athens with Juſtice, who is ſent by Jupiter to hold a court on areopagus, bids her ſit down on the hill, looking toward pnyx, while he mounts up to the acropolis and makes proclamation for all perſons concerned to appear before her. Juſtice deſires to be informed, before he goes, who it was ſhe beheld approaching them, with horns on his head, hairy legs, and a paſtoral pipe in his hand. Mercury relates the ſtory of Pan, and ſhowing her the cave, his dwelling, tells her, that ſeeing them from it, not far off, he was coming, it was likely, to receive them. The hill before noted is proved to have been that of the areopagus by its ſituation both with reſpect to the cave and to pnyx, of which place we ſhall treat next. It is aſcended by ſteps cut in the

the rock, and by it, on the ſide next to the temple of Theſeus, is a ſmall church of St. Dionyſius, near one ruined and a well now choked up, in which, they tell you, St. Paul on ſome occaſion was hid. The *upper council* of Athens aſſembled in the areopagus, and a writer of the Auguſtan age has recorded the clay-roof of the ſenate-houſe there as very antient and ſtill exiſting. Pauſanias informs us, that he ſaw on the ſide next the acropolis, within the incloſure or wall, a monument and altar of Œdipus, and, after much enquiry, found that his bones had been removed thither from Thebes.

THE areopagus was long the ſeat of a moſt ſerious, ſilent, ſolemn, and impartial tribunal. The end of this court of judicature is as obſcure as its origin, which was derived from very remote antiquity. It exiſted, with the other magiſtracies, in the time of Pauſanias. The term of its ſubſequent duration is not aſcertained; but a writer, who lived under the emperors Theodoſius the elder and younger, mentions it as extinct. The actions for murther were introduced by the archon called *the king*, who laying aſide his crown, which was of myrtle, voted as a common member; and theſe cauſes were uſually tried in the open air, that the criminal and his accuſer might not be under the ſame roof. It was the buſineſs of a herald to deliver a wand to each of the judges.

WE have taken notice more than once of a valley between the hill of the acropolis and Lycabettus. That region of the antient city was called Cœle or *The hollow*. By the ſide of the mountain, beyond the way formerly called *Through* Cœle, nearly oppoſite to the rock of the areopagus, is a large, naked, ſemicircular area or terrace ſupported by ſtones of a vaſt ſize, the faces cut into ſquares. A track leads to it between the areopagus and the temple of Theſeus. As you aſcend to the brow, ſome ſmall channels occur, cut perhaps to receive libations. The deſcent into the area is by hewn ſteps, and the rock within is ſmoothed down perpendicularly in front, extending to the

ſides, not in a ſtrait line, but with an obtuſe angle at the ſteps. This place has been miſtaken for the areopagus, and for the odéum, but was the Pnyx.

PNYX was a place of public aſſembly, not boaſting the curious labour of a theatre, but formed with the ſimplicity of primitive times. There the citizens met to tranſact their affairs; and by law no perſon could be crowned elſewhere, on a decree of the people. The buſineſs was done afterwards in the theatre of Bacchus; but they continued to chuſe the magiſtrates and to vote the ſtrategus or prætor in pnyx, which was hallowed by command of an oracle. The furniture on record is a ſtone or altar, on which certain oaths were taken; a pulpit for the orators; and a ſun-dial, made on the wall when Apſeudes was archon [1]. The pulpit, which before looked toward the ſea, was turned a contrary way by the thirty tyrants, who conſidered naval dominion as the parent of democracy. A portion of the rock near the entrance, within, was probably left for the altar to be placed on it; and a broad ſtep or bank, on each ſide by the perpendicular wall, was intended perhaps to raiſe the magiſtrates who preſided, and perſons of ſuperior rank, above the croud. The grooves, it may be conjectured, were for tablets containing decrees and orders. The circular wall, which now reaches only to the top of the terrace, it is likely, was higher and ſerved as an incloſure. Excepting this, and the accceſſion of ſoil, with the removal of the altar, the pulpit, and the ſun-dial, pnyx may be deemed to have undergone no very material alteration. It had formerly many houſes about it, and that region of the city was called by its name. Cimon, with Elpinice his ſiſter, lived in Pnyx; and Plato relates of the earlier Athens, that it had extended on one ſide of the acropolis toward the rivers Eridanus and Iliſſus, and on the other had comprized Pnyx, having beyond it mount Lycabettus.

[1] Before Chriſt, 434.

CHAP.

## CHAP. XIV.

*Story of Theſeus --- A temple erected to him --- The decorations --- Preſent ſtate of the temple --- The ſculptures --- Gymnaſium of Ptolemy.*

WE proceed now to the temple of Theſeus. This moſt renowned hero, it is related, was born at Trœzen a city of the Peloponneſus, and was the ſon of Neptune and Ægeus king of Athens by Æthra daughter of Pittheus. His mother conducted him, when ſixteen years old, to a rock, beneath which Ægeus had depoſited his ſword and ſlippers. She directed him to bear theſe pledges to Athens; and he reſolved to go by land, though the way was full of perils. In Epidauria he was ſtopped by Periphetes, whom he ſlew, and afterwards carried about his weapon, which was a club, in imitation of Hercules. Sinis or Pityocamptes, whoſe haunt was by the Iſthmus of Corinth, had been accuſtomed to faſten to bended pines the unfortunate perſons, whom he could ſeize, to be torn in pieces by their elaſtic violence. On him Theſeus retaliated. He killed Phœa the terrible ſow of Crommyon, and mother of the famous Caledonian boar. He then entered the Megaris and encountered Sciron, whom he threw into the ſea. It was the practice of this monſter to force paſſengers to waſh his feet by a precipice called Chelone, and to kick them unexpectedly down. By Eleuſis, Cercyon made him wreſtle for his life, and was overcome. By the Eleuſinian Cephiſſus, he ſlew Polypemon ſurnamed Procruſtes, compelling him to undergo the ſame torture which he was uſed to inflict on travellers; fitting their bodies to his beds, either by tenſion or amputation. Paſſing the Cephiſſus, he was hoſpitably entertained by the Phytalidæ. He arrived at Athens on the eighth of Hecatombæon or July. He wore his hair platted, and a garment, which reached to his heels.

heels. Ægeus, on ſeeing the ſword, acknowleged him for his ſon. After this, Theſeus ſubdued Pallas, who had rebelled; and drove the Marathonian bull alive into the city, where it was ſacrificed to Apollo Delphinius. He ſailed to Crete, deſtroyed the Minotaur, and eſcaped out of the Labyrinth, aſſiſted by a clew given him by Ariadne, daughter of Minos. He made Athens the capital of all Attica, and inſtituted the Panathenæan feſtival. He defeated the Amazons. He aſſiſted Adraſtus in recovering the bodies of the dead Argives from the Thebans, and ſlew Creon their king. He was preſent at the marriage-feaſt of Pirithous; and aiding, with the Lapithæ, to expell the Centaurs, who were intoxicated, and offered violence to the women. He was fifty years old, when he ſeized Helen, a girl not marriageable, as ſhe was dancing in a temple at Sparta. His abettor was Pirithous, who, in return, required his company on a like expedition, which proved unfortunate. It was to procure for him the daughter of Pluto, king of the Moloſſi; or, as mythologiſts relate, they meditated a rape of Proſerpine, and deſcended into hell, but were detained there, condemned to ſit on a rock without power to riſe. Hercules obtained liberty for Theſeus. In the mean time the Tyndaridæ had invaded Attica, and taken Aphidna, where Helen was concealed, with Æthra his mother, whom they carried away into captivity. The Athenians received them into the city as friends at the perſuaſion of Meneſtheus, whom they made king. Theſeus returned to Athens, but was ſoon compelled to fly. He took refuge in the iſland of Scyros, where he was killed by Lycomedes, the king, who puſhed him down a precipice.

It was the popular opinion at Athens, after the battle of Marathon, that the ſpectre of Theſeus had been ſeen fighting againſt the Medes. The Pythia directed the Athenians to remove his relics to their city, and to honour him as a hero. His bones, with a brazen helmet and a ſword lying near them, were diſcovered by Cimon ſon of Miltiades; who tranſported them from

from Scyros, about eight hundred years after he died. The Athenians received them with ſplendid proceſſions and ſacrifices; and rejoiced, as if he were come again in perſon. They inſtituted ſacred rites for him, as for a God, and erected an heroum or monument on the Colonus Hippius, and a temple in the city, on which they conferred the privilege of an aſylum. This building, which was called the Theſéum, was in ſubſequent ages reputed ſo exceedingly holy, that with the Parthenon and another temple, it was generally adored.

THE temple of Theſeus was decorated with (γραφαι) repreſentations of the Athenians fighting with the Amazons, and of the battle of the Centaurs with the Lapithæ. Theſeus was diſtinguiſhed, as having killed a Centaur, while the others were engaged in equal combat. The third wall required explanation, as Pauſanias obſerves, partly from time, partly becauſe Micon had not expreſſed the whole ſtory. Minos, it was ſaid, had required Theſeus to prove he was the ſon of Neptune, by recovering a ſignet, which he threw into the ſea; and they related, that he aroſe with it and with a golden crown preſented to him by Amphitrite. It was Micon who painted Theſeus and the Athenians fighting with the Amazons in the Stoa or Portico called Pœcile. He was alſo a ſtatuary.

THE temple of Theſeus is of the Doric order, and in the ſtyle of its architecture greatly reſembles the Parthenon. Though a very antient fabric, it is entire, except the roof, which is modern, and vaulted, with an aperture or two for the admiſſion of light. The pavement has been removed, and the walls are bare. It is a Greek church, dedicated to St. George, as good a hero as Theſeus. A receſs for the holy table has been erected, as in the Parthenon, but in the pronaos; and decorated with portraits of ſaints. The entrance is in the ſide of the cell, at a low door, which is kept locked, except on the feſtival, when maſs is celebrated. It is plated with iron, and much battered; the Turks firing at it with bullets to try the force of their powder,

powder, the goodneſs of their pieces, or their own dexterity at a mark. In the corner, within, ſtands a circular marble, which has ſerved as a font. From the inſcriptions, which range in four columns, it appears to have belonged to the Prytanéum. Among the names of travellers on the wall is that of Mr. Vernon [1]. The cell has been painted on the outſide with figures of ſaints, unleſs theſe traces, which are faint, may be referred rather to the pencil of Micon. An attentive ſpectator will diſcover likewiſe ſome architectural ornaments and mouldings, with ſtars in the ſoffits of the lacunaria of the portico [2]. The poſticum has been injured by lightening. The ſubſtruction is viſible, except on the ſide next the areopagus, where the ſoil reaches nearly to the top of the ſtep.

THE ſculptures ſtill extant about this temple, though much impaired, witneſs the hand of a maſter, and furniſh abundant proof, that Theſeus was its owner. The exploits of this hero and of Hercules were carved on the metopes, in ſixteen compartments, in alto relievo, and the following ſubjects are intelligible, viz. Theſeus killing the ſow of Crommyon; throwing Sciron from a rock into the ſea; wreſtling with Cercyon; deſtroying the Minotaur; driving the bull of Marathon to Athens: Hercules ſtrangling the Neméan lion; with Iolaus deſtroying the hydra; receiving the golden apples from a nymph, one of the Heſperides. Mr. Pars copied theſe with the baſs reliefs of the pronaos and poſticum, except a few ſtones deſigned by Mr. Stuart. In the ſculpture of the poſticum, it is remarkable, that Theſeus is diſtinguiſhed in the ſame manner as by Micon. He is killing a Centaur, whom he has thrown on the ground, backwards. In another piece two Centaurs are burying one of the Lapithæ in a pit alive, laying over him a

[1] See his letter relating to Greece, and particularly to Athens. *Philoſoph. Tranſ.* n. 124. For an account of the author, ſee *Wood*'s *Athen. Oxon.* 2d Ed. v. 2. col. 599, 600.

[2] Mr. Pars found out the method uſed in drawing the echinus or *eggs and anchors*, from the marks of the compaſſes on the wall.

large

large ſtone. On another is the battle with the Thebans, and Creon dead. Two figures with ſhields may be Hercules and his companion Iolaus deſcending into hell, where they find Theſeus and Pirithous ſitting on rocks, and between them a female, perhaps Metanoia or Repentance.

THE temple of Theſeus was near the Gymnaſium of Ptolemy, which was not far from the agora or market-place. In the gymnaſium, beſides other ſtatues, was one of the founder in braſs. A remnant of maſſive wall in the town, not far from the temple, is ſuppoſed to have been part of that building.

## CHAP. XV.

*A marble arch or gate-way---The temple of Jupiter Olympius---Not finiſhed before Hadrian---Number of ſtatues, &c.---The ruin---Of the water of Athens---An aquæduct---Of the Eridanus and Iliſſus---Remark---An antient bridge.*

AFTER the temple of Theſeus no ruin occurs without the town, keeping the acropolis, as before, on the right hand, until we come oppoſite to the end of the rock, where the ſcaffold was ſtanding. There, at ſome diſtance in the plain, is a marble gate, which ſeparated the old city from Hadrianopolis or New Athens. It is related, that Theſeus erected a ſtela or column on the iſthmus of Corinth, which remained above an hundred years, to the time of Codrus, when it was demoliſhed by the Peloponneſians. It had inſcriptions in Greek. On one ſide, "Here is Peloponneſus, not Ionia;" and on the other "Here "is not Peloponneſus, but Ionia." The gate, ſerving as a boundary, is inſcribed in capitals in like manner. Over the arch on one ſide, "What you ſee is Athens, the old city of "Theſeus;" and on the other front, "What you ſee is the "city of Hadrian, and not of Theſeus." We dug down to

the baſement, and with much difficulty procured ladders ſufficiently long and ſtrong to aſcend and meaſure the upper part. From the traces of painting on the walls above, it appears that a church has been erected againſt it. This fabric, which is of the Corinthian order, with the tower of the Winds and other ſtructures at Athens, is ſeen to diſadvantage from the acceſſion of ſoil round about it. Beyond it, within the region of new Athens, is the majeſtic ruin of the temple of Jupiter Olympius.

DEUCALION was ſaid to have erected the firſt temple of Jupiter on this ſpot; and the place of his burial was ſhown near it to prove that he had lived at Athens. Piſiſtratus the ſecond founder dying, his ſons carried on the work; but after they were ſlain, ſo many difficulties occurred, that it remained for ages unfiniſhed; a ſpecimen of the only temple in the world deſigned with a grandeur worthy of the ruler of heaven; and exciting aſtoniſhment in every beholder. About four hundred years after Piſiſtratus, Antiochus Epiphanes promiſed to complete it; and Coſſutius, a Roman, the architect, is extolled for his noble ideas of magnitude in the cell, and for diſpoſing the columns and the entablature with an exact ſymmetry, which teſtified his exquiſite knowlege and ſkill. It is likely he was employed in fitting up the inſide of the fabric, in which, as well as in the Parthenon, were colonnades. The temple was a dipteros and hypæthros, or with double rows of columns and open to the ſky; though not, as was moſt common, with ten, but with eight, columns in front. Rome afforded no example of this ſpecies. It was one of the four marble edifices, which had raiſed to the pinnacle of renown the architects[1], who planned them; men, it is ſaid, admired in the aſſembly of the gods for their wiſdom and excellence.

SYLLA, when he puniſhed Athens, dared to plunder even Jupiter Olympius, and removed columns and brazen threſholds

[1] Antiſtates, Callæſchros, Antimachides, and Porinus were the earlier architects employed on this fabric.

to

to adorn the capitol at Rome. The ſtructure ſtill continuing imperfect, the kings in alliance with Auguſtus agreed to finiſh it by contribution, and jointly dedicate it to the Genius of the emperor. Afterwards, by command of Caligula, the image of Jupiter was tranſported to the capitol, where the god ſubmitted to loſe his own head, which was broken off, and to accept in its room that of a monſter leſs civil to him even than Sylla. It was reſerved for Hadrian to put the laſt hand to a work, on which Athens had expended ſeven thouſand eighty-eight talents, and which Antiochus, with united kings, had been ambitious of completing. This achievement of the emperor was celebrated in a hymn ſung at the ſacrifice, when he dedicated the fabric to Jupiter, more than ſeven hundred years after its foundation by Piſiſtratus; and he acquired from it the title of Olympius. He placed in the temple an uncommon ſerpent brought from India.

We ſhall inſert here an extract from Pauſanias relating to this temple. "The image of Jupiter is worth ſeeing, not "for its ſimilitude to other ſtatues in ſize, for thoſe of the "Romans and Rhodians are not coloſſal, but as made of ivory "and gold, and with art, as will be perceived by thoſe who "conſider its magnitude. The ſtatues of Hadrian there are "two of Thaſian marble, and two of Egyptian. The Athe-"nian Colonies ſtand in braſs before the columns. The whole "incloſure is about four ſtadia, half a mile, in circumference, "and full of ſtatues; for one of Hadrian was dedicated by "each of the cities, and Athens has exceeded them all by "offering the Coloſſus, (which was behind the temple and "worthy of notice.) The antiquities within the incloſure are "a brazen Jupiter, and a temple of Saturn and Rhea, and the "portion of this goddeſs who is called Olympia. There the "pavement is rent aſunder as much as a cubit; and they relate, "that after the Deucalionéan flood the chaſm afforded a paſſage "to the water; and they caſt yearly into it wheat flower mixed "with honey. And, beſides a ſtatue of Iſocrates, there is a

" brazen tripod ſupported by Perſians, of Phrygian marble, " worth ſeeing." Of the pedeſtals, which belonged to theſe ſtatues, ſeveral are found ſcattered about in the town, fixed in the walls, or half buried in earth; and ſome of the inſcriptions are preſerved. Among them is that of one of the Thaſian images, which I ſaw immured at a church, and copied. Within the peribolus or incloſure is part of another, a maſſive piece of white marble, lying, probably near its original ſite, the face, which is inſcribed with very large characters, downwards. From theſe it appears that the prieſt of the temple at the time of their erection was named Tiberius Claudius Atticus, and, it is ſuppoſed, was the famous Herodes. The incloſure has been demoliſhed, but a terrace of conſiderable extent is ſtill ſuſtained by part of the wall, which on the ſide next to the Iliſſus is ſtrengthened with buttreſſes.

THE ruin of the temple of Jupiter Olympius conſiſts of prodigious columns, tall and beautiful, of the Corinthian order, fluted; ſome ſingle, ſome ſupporting their architraves; with a few maſſive marbles beneath; the remnant of a vaſt heap, which only many ages could have conſumed and reduced into ſo ſcanty a compaſs. The columns are of very extraordinary dimenſions, being about ſix feet in diameter, and near ſixty in height [1]. The number without the cell was one hundred and ſixteen or twenty. Seventeen were ſtanding in 1676; but, a few years before we arrived, one was overturned, with much difficulty, and applied to the building a new moſque in the Bazar or market-place. This violence was avenged by the Baſhaw of Negropont, who made it a pretext for extorting from the vaiwode or governor fifteen purſes; the pillar being, he alledged, the property of their maſter, the Grand Signior. It was an angular column and of conſequence in determining the dimenſions of the fabric. We regretted, that the fall of this mighty maſs had not been poſtponed until we came, as it would have afforded an opportunity of inſpecting and meaſuring ſome members, which we

[1] Ruins of Athens, p. 39.

found

found far too lofty to be attempted. On a piece of the architrave ſuppörted by a couple of columns, are two parallel walls, of modern maſonry, arched about the middle, and again near the top. You are told it has been the habitation of a hermit, doubtleſs of a Stylites; but of whatever building it has been part, and for whatever purpoſe deſigned, it muſt have been erected thus high in air, while the immenſe ruin of this huge ſtructure was yet ſcarcely diminiſhed, and the heap inclined ſo as to render it acceſſible. It was remarked that two ſtones of a ſtep in the front had coaleſced at the extremity, ſo that no juncture could be perceived; and the like was diſcovered alſo in a ſtep of the Parthenon. In both inſtances it may be attributed to a concretory fluid, which pervades the marble in the quarry. Some portion remaining in the pieces, when taken green as it were, and placed in mutual contact, it exſuded and united them by a proceſs ſimilar to that in a bone of an animal when broken and properly ſet.

THE water antiently conveyed in channels to the city and to the Piræus, coming from ſources in the mountains, which abound with ore, was hard, and had a ſcum ſwimming on the ſurface, ſuch as may be ſtill ſeen at the public ciſterns, was unfit to drink, and applicable ſolely to other uſes. The wells afforded a more wholſome fluid, but were the occaſion of many quarrels. Solon enacted that all, who lived within four ſtadia, or half a mile, of a public well, ſhould have the privilege of drawing from it; that thoſe who were more remote ſhould provide their own water, but ſhould be allowed a certain quantity daily from the next well, if they found none on digging ten fathom deep. The tranſgreſſors were fined by the Epiſtates or præfect of the waters. The city now abounds in wells, ſome houſes having three or four, in conſequence of theſe early and wiſe regulations.

NEW Athens was ſupplied with water by the munificence of Hadrian from remote ſources, at a vaſt expenſe. He founded a very extenſive aquæduct, of which many piers are yet ſtanding in

in the tract beneath Cephiſia, or Cevriſha, as that village is now called. It was finiſhed by his ſon and ſucceſſor Antoninus Pius in his third conſulate. The water was partly conveyed by a duct running along the ſide of the adjacent hill, and diſtributed to the town from a reſervoir or ciſtern cut in the rock, and fronted with an arcade of marble, of the Ionic order. One half of this remains, conſiſting of two columns and the ſpring of the arch. The ſoil is riſen ſome feet round about the ſhafts. Over the columns is half the inſcription [1], which was copied entire by Spon from a manuſcript then two hundred years old, and was as follows:

The part remaining.

IMP. CAESART. AELIVS

AVG. PIVS COS. III TRIB. POT. II. P. P. AQVAEDVCTVM IN NOVIS CONSVMMAVIT

The part ſupplied.

HADRIANVS ANTONINVS

ATHENIS COEPTVM ADIVO HADRIANO PATRESVO DEDICAVITQ.

The ſtate of this ruin was the ſame in 1676 as now. It ſtands beneath the mountain of St. George, antiently, it is ſuppoſed, Ancheſmus; and is about a mile from the gate of Hadrian. The ſpace between, where once was new Athens, is now ploughed and ſowed.

On the left hand, returning from the aquæduct, is the bed of the Iliſſus; and higher up, the junction of it and of the Eridanus. The water of this river was ſo bad that the cattle

1 In the Modern Univerſal Hiſtory it is made to refer to New Athens in Delos. See volume of Chronology, p. 1031.

would

would ſcarcely drink of it. The Iliſſus is now, as it ever was, an occaſional torrent. In ſummer it is quite dry. During our reſidence at Athens, I ſeveral times viſited the bed, after ſnow had fallen on the mountains, or heavy rain, hoping to ſee it filled to the margin, and ruſhing along with majeſtic violence; but never found even the ſurface covered; the water lodging in the rocky cavities, and trickling from one to another.

And here it may be remarked, that the poets who celebrate the Iliſſus as a ſtream laving the fields, cool, lucid, and the like, have both conceived and conveyed a falſe idea of this renowned water-courſe. They may beſtow a willow fringe on its naked banks, amber waves on the muddy Mæander, and hanging woods on the bare ſteep of Delphi, if they pleaſe; but the foundation in nature will be wanting; nor indeed is it eaſy for a deſcriptive writer, when he exceeds the ſphere of his own obſervation, to avoid falling into local abſurdities and untruths.

Going on by the bed of the Iliſſus, as before, toward the town, you come to a ruinous bridge of three arches, the ſtones maſſive, and without cement. A piece of ordinary wall, ſtanding on it, is part of a monaſtery, which was abandoned after the Turks took Athens. The ingenious Frenchman [1], who, in a view of this ſpot, has exhibited the bridge ſtanding in a full ſtream, may juſtly plead, that the ſame liberties have been indulged to the painter as to the poet.

[1] See Le Roy

CHAP.

## CHAP. XVI.

*The ſtadium---Rebuilt by Atticus Herodes---Preſent ſtate---A temple by the Iliſſus---Once the Eleuſinium---The leſſer myſteries---Temple of Diana the huntreſs---The fountain Callirhoe or Enneacrunus---Scene of a dialogue of Plato---Changed.*

THE bridge over the bed of the Iliſſus, mentioned in the preceding chapter, is oppoſite to the ſtadium called the Panathenæan from a ſolemn feſtival of all the Athenians, at which the games were held there. By uniting the two banks it made the croſſing eaſy, and prevented any inconvenience if a flood happened. The rewards of victory in the gymnic exerciſes performed in the ſtadium were a crown of olive, and a jar of moſt pretious oil, the produce of holy trees called Moriæ. Theſe were twelve in number, immediate deſcendants from the original olive of Minerva Polias, planted in the Academy, and on account of their ſanctity untouched by the Lacedæmonians, when they invaded Attica. In it private merit was emblazoned by public gratitude, the herald proclaiming the honorary decrees of the people, with the names of the perſons preſented with ſtatues and golden crowns; and it was regarded as a glorious recompenſe, to be diſtinguiſhed and applauded in this aſſembly. The emperor Hadrian preſided, when at Athens, and furniſhed a thouſand wild beaſts to be hunted for their diverſion. The ſtadium was one of the works of Lycurgus, and the ground-plat a torrent-bed, which he ſmoothed.

THE ſtadium of Lycurgus was much decayed, when Atticus Herodes, pleaſed with a crown, which had been conferred on him, and with his reception at the Panathenæa, roſe up and addreſſing the company, promiſed the Athenians to provide for them, and for the Greeks who ſhould repair to the next ſolemnity,

lemnity, and for thoſe who ſhould contend at it, a new ſtadium of white marble. This was completed in four years, chiefly from the quarries on mount Pentele, and is extolled as without a rival, and as unequalled by any theatre. "What indeed, "ſays Pauſanias, is not alike pleaſing to thoſe, who have heard "of it, but is a wonder to thoſe who have ſeen it, is the "ſtadium of Herodes the Athenian. One may gueſs at the "magnitude from hence. It is a mountain beginning at a "diſtance, beyond the Iliſſus, of a lunar form, reaching to the "river-bank, ſtrait and double." The author, it ſeems, would inſinuate, that the magnificence of Herodes was a topic not very agreeable. By the will of his father the people were entitled to a large bequeſt; but among his papers were found vouchers for ſums borrowed to a great amount. Herodes had balanced the old debt with the legacy. This had raiſed a clamour; many murmuring, as defrauded of their due; and theſe affirmed, it was indeed a Panathenæan ſtadium, for that all the Athenians paid for it. On one ſide was a temple of Fortune, with a ſtatue of ivory.

When the Panathenæa, with the other ſpectacles, ceaſed, the ſtadium became as uſeleſs as the odéum or theatre, and was treated in like manner. The mountain, on which quarries were exhauſted, has been totally ſtripped of its marble covering. The ſeats were continued in rows very high up, on the ſide next the ſea; the ſlopes favouring ſuch a diſpoſition. At the two extremities by the Iliſſus is ſome ſtone-work. The area, which produces grain, has been exactly meaſured, and found to be ſix hundred and thirty Engliſh feet long. On the left hand, going up it, near the top, is a ſubterraneous paſſage through the mountain, once under the ſeats. This was a private way, by which the preſident of the games, the magiſtrates, and prieſts entered to take their places, after the ſpectators were met; and by which, it has been ſurmiſed, thoſe who contended and were unſucceſsful made their retreat. Such avenues were not uncommon in the ſtadiums of Greece.

GOING on from the ſtadium without croſſing the Iliſſus, you have a ſolitary church on the left hand at a diſtance, and before you a temple of white marble ſeated on the rock by the ſide of the river. This has been transformed, as well as the Parthenon and the temple of Theſeus, into a church, named *St. Mary on the rock.* It was abandoned by the Greeks, as deſecrated, after the Romiſh maſs had been celebrated in it, in 1672, by order of the marquis de Nointell. On the wall next Hymettus are lines of one or two ſmall ſundials, and in the vaulted roof is the trunk of a little female ſtatue. Some traces remain of figures and of architectural ornaments painted in the inſide. An exact view of this temple is given in *The Ruins of Athens*, to which valuable work the reader is here referred. The fabric has ſuſtained ſome damage ſince, the exterior column next to the Iliſſus, in the front, being ruined, and the capital lying on the rock, much maimed. The ſubſtruction of the oppoſite end is ſo impaired, that it is likely a farther downfall will ſoon enſue; when the materials will be removed, as wanted, and the ſite in a few years become hardly diſtinguiſhable.

THE antients preferred particular ſituations for the temples of certain deities. A place, without the city, which men had no occaſion to approach, but at ſet times, and to ſacrifice, was commonly choſen for Ceres; ſhe requiring, that it ſhould be kept pure by chaſte religion and ſanctity of manners. The temple before deſcribed has ſtood on ſuch a ſpot, and, it is believed, was the famous Eleuſinium belonging to Ceres and Proſerpine, before which was a ſtatue of Triptolemus, mentioned by Pauſanias, who then enters on a detail of his ſtory, but, as he aſſerts, was prevented from proceeding in it and in his account of the temple by a dream; and therefore paſſes on to topics, of which he was at liberty to treat without reſerve. This place was regarded by the people with the ſame reverence as the Parthenon and Theſeum.

THE *Leſſer Myſteries*, which belonged to Proſerpine were ſolemnized yearly in the month Antheſterion or February, in the region

region called Agræ, which was beyond the Iliſſus. They who aſpired to initiation were forewarned to come with clean hands and hearts, and a knowlege of the Greek tongue; beſides an awful ſenſe of the great holineſs of thoſe antient things to which they were about to be introduced. The herald commanded all murderers, magicians, and wicked or impious perſons to depart. The aſſembly was purified by a ſolemn luſtration on the myſtic banks of the Iliſſus. The ceremony was accompanied with prayer and ſacrifice, the victim a young pig. When the rites had been fulfilled, they were admitted into the Eleuſinium, probably in companies; for it is deſcribed as a ſmall building. Afterwards, they were ſtiled Myſtæ, and were expected to obſerve certain injunctions, of which one was to abſtain from eating red mullet, a delicacy ſacred to Ceres. One year at leaſt intervened, before they could attain to the *Greater Myſteries*, to which theſe were preparatory. Secrecy impenetrable, with night, veiled the whole tranſaction. This initiation was in the popular opinion of no trivial conſequence. The neglect of it is among the crimes imputed to Socrates. Greeks, Romans, and perſons from remoter countries, of both ſexes, were deſirous to partake of it, and Athens at the ſeaſon was crouded with devotees; receiving yearly into the Eleuſinium more people, than repaired to ſome other cities.

Beyond the Eleuſinium, in Agræ, was a temple of Diana Agræa. She was repreſented bearing a bow, and named Agrotera, *the huntreſs*. It was ſaid, ſhe had hunted there on her firſt arrival from Delos. When the Medes landed at Marathon, the Athenians made a vow to her, to offer a goat for each of the enemy whom they ſhould kill; but ſhe proved ſo very propitious, that a ſufficient number of victims could not be procured, and they decreed to ſacrifice yearly five hundred, as was the cuſtom in the time of Xenophon. From this event ſhe was named Euclea, or *Glorious*. Her temple was erected from the ſpoils, which they dedicated, and in 1676 was a church called

*(Stávroſis Petru,* or *Stavroménu Petru) St. Peter's Crucifixion.* It was of white marble, and the floor Moſaic. The ſite is now occupied by the church mentioned as on our left coming from the ſtadium, a recent and mean ſtructure, with fragments of columns and marbles lying in and about it. The Moſaic pavement was ordinary, much broken, and covered with dirt, ſwarming, as we experienced, with large fleas. A ſkull or two and ſome human bones were ſcattered on it. We found there an Ionic capital with marks of the compaſſes uſed in forming the volute.

BENEATH the Eleuſinium, in a rocky dell, is a ſmall church with ſome buildings, and trees, and veſtiges of the fountain Callirhoe, or, as it was called after Piſiſtratus had furniſhed it with *nine pipes*, Enneacrunus. This was without the gate of Diochares, and near the Lycéum; the water copious, clear, and fit to drink. The current is now conveyed into the town, and only the holes, at which it iſſued into the ciſtern, remain. Theſe are in the rocky bank next to the temple of Jupiter Olympius, which is in the way to the gate dividing the cities of Theſeus and Hadrian, and not remote. At a little diſtance is a modern ruinous fountain.

IN one of the dialogues of Plato, Socrates is repreſented as meeting Phædrus, who was going from a houſe by the temple of Jupiter Olympius toward the Lycéum, which was without the city. Perceiving, as they walked, that he had a book in his left hand, under his garment, Socrates propoſed turning out of the road, and ſitting down by the Iliſſus. Phædrus conſents, pointing to a lofty plane-tree as a proper place; and obſerving, that as both had their feet naked, it would not be diſagreeable to wet them, eſpecially at that time of the year and day. The converſation changes to a local ſtory, that Boreas had carried off Orithyia, daughter of Erectheus, as ſhe was ſporting by the Iliſſus, not by the fountain, but two or three ſtadia lower down, where was the croſſing over to go to the temple of Diana Agræa,

and

and where was the altar of Boreas. On their arrival at the choſen ſpot, Socrates admires it, like a ſtranger or one rarely ſtirring out of the city into the hilly country round about. He praiſes the large and tall tree; the thicket of Agnus Caſtus, high and ſhady, then in full flower and fragrant; the cool delicious fountain running near, with the girls by it, and the images, which made it ſeem a temple of the Nymphs and Achelous; the grateful and ſweet air; the ſhrill ſummer-chorus of locuſts; and the elegance of verdure, prepared as it were to meet the reclining head.

THE vicinity of Enneacrunus has ceaſed to deſerve encomiums like thoſe beſtowed on it by Socrates, ſince it has been deprived of the waſte water of the fountain, which chiefly nouriſhed the herbage and the plane-tree. The marble-facing and the images are removed; and the place is now dry, except a pool at the foot of the rock, down which the Iliſſus commonly trickles. The water, which overflows after rain, is uſed by a currier, and is often offenſive. The church in this dell occupies, it is probable, the ſite of the altar of the Muſes, to whom, among other deities, the Iliſſus was ſacred. One lower down ſtands perhaps where Boreas had an altar. This God was believed to have aſſiſted the Athenians in the Perſian war, and was on that account honoured with a temple. By the Iliſſus Codrus was ſlain.

## CHAP. XVII.

*The Muſéum --- Monument of Philopappus --- Sepulchres --- The Cimonian ſepulchres --- The eminence fronting the acropolis.*

FOLLOWING the courſe of the Iliſſus from Enneacrunus you have the theatre of Bacchus and the Odéum at a diſtance on the right hand. The intermediate plain, which made part of the *Ceramicus within the city*, has in ſeveral places the ſcattered

ſcattered ſtones and rubbiſh of its former edifices. By the bed of the river are ſome maſſes of brick-work and traces of building; with a ſolitary church founded on a ſmall rock. Farther on is the mountainous range lying before the Acropolis, of which the portion next to the Iliſſus was called the Muſéum, and, was ſaid to have received its name from Muſæus, a diſciple of Orpheus, who, it was related, ſung, and, dying of old age, was buried there. The ſummit was fortified by Antigonus and his ſon Demetrius Poliorcetes; but a ſmall body of the Athenians ſucceeded in an attempt to ſcale, and expelled the garriſon of Macedonians. The path of the wall, which aſcended the hill, may be ſeen, when the ground is free from corn and herbage.

PAUSANIAS informs us, that a monument had been erected on the Muſéum for a Syrian[1], but conceals his name. A part of it is ſtill extant, with inſcriptions. The ruin is of white marble, a portion of a ſemicircle, the convex ſide toward the Piræus. It conſiſts of two niches, and on the left was a third, which, it is ſuppoſed, completed the ſymmetry of the ſtructure. In the firſt niche on the right is a ſtatue ſedent; and underneath, an inſcription in Greek, "King Antiochus, "Son of King Antiochus." In the middle niche is another ſtatue and inſcription, "Philopappus, ſon of Antiochus Epi-"phanes, of Biſa." This place was one of the demi or towns of the tribe Antiochis, which had its name from king Antiochus, who had been a great benefactor to the Athenians. Theſe were the anceſtors of the perſon, who, it is probable, filled the third niche. He is recorded on a pilaſter between the two ſtatues in a Latin inſcription, which, it has been conjectured, was continued on the pilaſter now miſſing. His name was Caius Julius Antiochus Philopappus, and he lived under Trajan. The poſterity of king Antiochus were removed by Pompey to Rome,

[1] Pauſanias, p. 24. See a comment on this paſſage in *Daniel by the LXX.* p. 629. Rome 1772. The author of the Diſſertation makes Muſæus to have been Moſes, and Moſes the Syrian here mentioned.

and

and reduced to the rank of citizens. The Syrian of Pauſanias, it is ſuppoſed, was this Philopappus, one of his deſcendants. From the inſcription it appears that he attained to the dignity of conſul, but, as he is not regiſtered in the conſular tables, it is moſt likely that he was only *deſigned*, and did not ſurvive to take the chair. The emperor is ſtiled in the inſcription OPTVMVS, which title was not beſtowed on him before the year of Chriſt one hundred and fifteen[1]. On the baſement beneath the pilaſter is a bold relievo repreſenting a perſon in a chariot drawn by four horſes, preceded by attendants and followed by Victory; the figures as large as life. The ſoil beneath is waſhed away, and the bare rock with the ſubſtruction is viſible; the ſpectator ſtanding ſome feet below the intended level. Near it is rubbiſh of a church. We employed an old Albanian to watch nightly on our ſcaffold, to prevent the ropes from being pilfered.

In the ſide of the rock of the Muſéum next to the Iliſſus, are the ſepulchres, which we noted in our way from the Piræus. Some time after Solon, it was enacted at Athens, that no ſepulchre ſhould have more labour beſtowed on it than could be performed by ten men in three days; that the roof ſhould be plain; and that no Hermæ or Mercurial ſtatues ſhould be allowed. Theſe perhaps are of a remoter antiquity, and were deſigned for no vulgar tenants; but, though manſions of the illuſtrious dead, they have long ſince been ſtripped of their marble-facings and ornaments, and are now open, and defiled; ſerving chiefly to ſhelter cattle from the ſun.

We now enter the valley at the foot of the hill of the acropolis, in which is a track leading between Pnyx and the Areopagus, toward the temple of Theſeus. This region was called Cœle, or *the Hollow*. On the left hand is a gap in the

[1] v. *Fabrett. ad Col. Traj.* In the following year the title Parthicus was confirmed to Trajan. *Dio.* This does not occur among the titles on the pilaſter, and the omiſſion will aſcertain the date, if it be ſuppoſed that the inſcription was not continued.

mountain,

mountain, where, it is believed, was the Melitenſian gate; and within, is a ſepulchre or two in the rock. Going on, other ſepulchres hewn in the ſide of the mountain, like thoſe firſt mentioned, occur; and here again we may regret that no friendly inſcription informs us of their reſpective owners; but theſe were named *The Cimonian ſepulchres*. Herodotus relates, that the ſepulchre of Cimon, father of Miltiades, was fronting the acropolis, beyond the way called *Through Cœle*; and that near him were interred his mares, which had obtained for him three victories at Olympia. Cimon, ſon of Miltiades, died in Cyprus, and Thucydides the hiſtorian was ſlain in Thrace; but the relics of each were tranſported to the burying-place of their family. The ſepulchre of Thucydides was by that of Elpinice, the ſiſter of Cimon, in Cœle, not far from the Melitenſian gate, and in it was a ſtela or column inſcribed "Thucydides ſon of Olorus, of Alimus." There alſo was ſhown a tomb of Herodotus.

THE aſcent to the brow is farther on the left hand, beyond Pnyx; and by the track are ſmall channels, already mentioned, cut in the rock, perhaps to receive libations. From that eminence, on which the Perſians, and before them the Amazons, encamped near the Areopagus, the Venetians battered the acropolis with four mortars and ſix pieces of cannon, in 1687, when the roof of the Parthenon was deſtroyed. This event was remembered by a little old man living at Athens, who conducted me to a ruined windmill above Pnyx as ſtanding on or near the ſpot from which the bomb was thrown.

CHAP.

## CHAP. XVIII.

*Of the gate called Dipylon --- Abſtract of Pauſanias --- The Pompeium, &c. --- Statues of Jupiter and Hadrian --- Of Harmodius and Ariſtogiton --- Paintings in Pœcile --- The region called Melite --- The Agora --- The altar of Pity.*

WE ſhould proceed next to the antiquities within the preſent town, but theſe have been publiſhed with accuracy and fidelity by two of our countrymen, one of whom was my companion in this expedition. To their work I refer the curious reader; and, to complete our view of this illuſtrious city, ſhall now diveſt Pauſanias of the digreſſions, which obſcure his method, and follow him, as it were unembarraſſed, in his ſurvey; ſubjoining ſome farther account of a few of the places, and ſuch remarks on their ſituation as may contribute to enlarge our knowlege of the general topography of antient Athens. But firſt we ſhall treat of the gate Dipylon.

DIPYLON was the gate at which Sylla entered from the Piræus, and was ſometimes called the *Piræan Gate*. It led toward Thria and Eleuſis, and was likewiſe called the *Thriaſian* and the *Sacred Gate*. A region *within* and a ſuburb *without* it being named the Ceramicus, it was alſo called *the Gate of the Ceramicus*. Being placed as it were in the mouth of the city, it was larger and wider than the other gates, and had broad avenues to it. One was from the Agora or *market-place*, a portion of the inner Ceramicus; which was on the ſide of the Acropolis next mount Hymettus. At this the citizens could march out in battle-array, paſſing, it ſhould ſeem, through Cœle: The principal ſlaughter made by Sylla was about the Agora, in the Ceramicus; and when the citadel was reduced, he incloſed there and decimated the Athenians.

PAUSANIAS, on his arrival in the city from the Piræus, notes firſt an edifice called the Pompeium, and a temple of Ceres near it; and then the ſtoas or porticoes, adorned with braſs ſtatues, extending from the gate, which was Dipylon, into the Ceramicus. He begins with the ſtoa named *the Mercuries*, which had temples of the gods; the gymnaſium of Mercury; the houſe of Polytion, then ſacred to Bacchus; and after it, a building with ſtatues. This brings him into the Ceramicus. He then returns to the ſtoa on the right, which had ſtatues and was called *the Royal*; becauſe there was the tribunal of the archon ſtiled *the King*. The aſcent of the Areopagus being long and weariſome to old men, the venerable ſenate ſometimes met in this portico. There ſtood Jupiter Eleutherius, or *the Deliverer*; and the emperor Hadrian. The ſtoa of Jupiter was behind. This he deſcribes next; with the temple of Apollo Patrous, which was near; the Metróum or temple of Cybele; the Senate-houſe of the Five-hundred; the Tholus; and higher up, a range of ſtatues, among which were the ten heroes ſtiled the Eponymi; and Attalus, Ptolemy, and Hadrian, from whom likewiſe tribes were named; and after theſe, beſides others, Lycurgus, and Demoſthenes. Near this ſtatue was a temple of Mars, probably at the Areopagus; and then, not far off, the ſtatues of Harmodius and Ariſtogiton; then the ſtatues before the entrance of the Odeum; then the Odéum; the fountain Enneacrunus; the Eleuſinium beyond it; and more remote, the temple of Diana Euclea in Agræ. The author returns into the city, and begins again, above the Ceramicus and *royal Portico*, with the Hephæſtéum or temple of Vulcan and Minerva, by which was a temple of Venus Urania; then, going toward the portico called Pœcile, was the Hermes Agoræus or Mercury of the Agora; and near it, a gate[1], on which was a trophy

[1] By the gate near the Mercury of the Agora, wine was ſold *Att. Lect.* p. 1884. That perhaps is the gate mentioned by Plutarch. Ἰὼς δὲ οἰκείας ϑαύμα ἐκ ὀσῶ ἄμα γένυσι πρὸ τῶν Ἱππάδων πυλῶν. in *Hyperide.* βελεύτηριον ἰσχνῶν ἀκροδρυτῶν πύργος ἐς Κεραμεικὰς πύλας ὑ πορφύρων Ἴππων. *Philoſtrat.* p. 577.

for

for a victory obtained by the Athenian cavalry from a general of Caſſander. In the Agora was an altar of Pity. This abſtract comprizes a portion of the old city by Dipylon, the region in the front of the Acropolis and the plain on the ſide next Hymettus, or, the Ceramicus *within the city*, of which the Agora was part; and extends into the ſuburb, beyond the Iliſſus.

THE Pompeium was a building in which all the neceſſaries for the ſolemn feſtivals were prepared, and the veſſels of gold and ſilver were kept, to be delivered to the bearers appointed at the Panathenæan and other grand proceſſions. The mention of this place, of Polytion, and of the Mercuries, will remind the claſſical reader of the enormities of Alcibiades. He made uſe of the conſecrated plate at his table, and refuſed to reſtore it; he imitated the myſteries of Eleuſis in the houſe of Polytion, wearing a ſtole and perſonating the hierophant or chief prieſt; and in the night he defaced all the Mercuries, except one. In the Tholus, which was a round building, ſometimes called Scias, were ſmall images of ſilver, and there the magiſtrates ſtiled Prytanes ſacrificed and feaſted.

THE portico of Jupiter Eleutherius and *the Royal* were near to each other. The ſtatue of Jupiter Eleutherius was erected on the defeat of the Medes. The inſcription gave him likewiſe the title of *Saviour*. Hadrian, who was ranked with him, had been, as Pauſanias adds, a great benefactor to other cities of the empire, but above all to Athens. A pedeſtal now remains, as we ſuppoſed, in its place, at ſome diſtance from the temple of Theſeus, in the way to the Piræus, almoſt buried in earth. After digging about it, we diſcovered the inſcription, "To the Saviour and founder the emperor Hadrian Olym-"pius."

THE ſtatues of Harmodius and Ariſtogiton were of braſs, and very antient. They had been carried away into Perſia by

Xerxes, and were reſtored to the Athenians by Alexander after Darius was conquered. They were near five hundred years old, when it was decreed that Brutus and Caſſius, the murderers of Cæſar, ſhould be placed next them. Arrian, who lived under the emperor Antoninus, has recorded them as remaining by the way, which was then uſed, up to the Acropolis, as nearly oppoſite to the Metróum, and not far from an altar of Eudanemus ſtanding on the pavement and known to perſons who had been initiated at Eleuſis.

THE Royal portico ſeems to have ranged with Pœcile [1]. The paintings in the latter exhibited the Athenians and Lacedæmonians drawn up in battle-array, about to engage, at Œnoe near Argos. In the middle of the wall were the Athenians and Theſeus fighting with the Amazons. Next theſe was the taking of Troy, with the kings aſſembled in council; Ajax, and, among the female captives, Caſſandra, whom he had violated. Laſtly, there was the battle of Marathon.

BY the Hephæſtéum, and Euryſacéum or Heroum of Euryſaces, near the Agora, was the Colonus Agoræus or *hill of the Agora*; called alſo Miſthius, from its being a place where ſervants were hired. It was behind the *long Portico*, (probably *Pœcile* and *the Royal* united) and had given its name to that part, which was otherwiſe termed Melite. Euryſaces was the ſon of Ajax, and had lived in Melite; as alſo Themiſtocles, who erected there a temple to Diana Ariſtobula after vanquiſhing the Perſian fleet at Salamis; and there was likewiſe the houſe of Phocion, and the Melanippéum or Heroum of Melanippus ſon of Theſeus. The extent of Melite is not defined; but it was contiguous with Cœle, for the Cimonian monuments in that region were near the Melitenſian gate. It probably approached or comprized the theatre, as in Melite was a large houſe where the tragedians ſtudied their parts; and it comprehended the Eleuſinium, for in Melite Hercules was initiated into the Leſſer Myſteries, and had a temple. Melite bordered on Colyttus.

[1] απο της Ποικιλης και της Βασιλεως Στοας εισιν οι Ἑρμαι καλεμενοι. *Athen. Att.* p. 827.

The

THE Agora was a large open ſpot, ſubdivided into ſtations for ſellers of proviſions and a variety of other articles, ſome of which were ſheltered by ſheds or ſtandings from the ſun. The city-guard, conſiſting of a thouſand men, once had their tents in the middle, but afterwards was removed to the Areopagus. It was ſurrounded with temples, porticoes, and ſtatues, but the extent of it is not defined. The altars of Apollo and Cybele are placed in it; as alſo the ſtatues of Conon and his ſon Timotheus. Theſe two were near the Periſchœniſma, a portion of it, by the altar of the twelve gods, conſiſting of an area of fifty feet, encompaſſed with a rope, the tribunal of the archon ſtiled *the king*, who ſate there with the other archons; a party of the guard preventing the approach of improper perſons. Moreover, the ſtatues of Harmodius and Ariſtogiton were in the Agora; and that of Solon, which ſtood before Pœcile. Lycurgus and Demoſthenes and the two patriots are alſo on record as in the Ceramicus. Xenophon recommends, that at the public feſtivals, the Athenian cavalry ſhould be marched round the Agora, beginning from *the Mercuries*; and pay reſpect to the temples and ſtatues of the gods, as they paſſed; and when the circuit was finiſhed, ſhould gallop off in ſquadrons from *the Mercuries* as far as the Eleuſinium. The proceſſion, he imagines, if ſo regulated, would prove highly pleaſing to the deities as well as to the ſpectators.

THE altar of Pity or Philanthropy, in the Agora, was exceedingly antient. It was ſaid, that the Heraclidæ had fled to it from Euryſtheus, and that a herald, as he was dragging them from it, was ſlain by the Ephebi or youth of Athens, who continued to wear mourning for the outrage to the time of Atticus Herodes, when the colour of their chlamys or cloke was changed from black to white. Of all the Greeks, the Athenians alone, Pauſanias tells us, regarded this deity, as uſeful in the caſualties of life and the manifold changes of human affairs. He remarks that the Athenians, who had eſtabliſhed the duties of philanthropy,

thropy, had alſo poſſeſſed more religion than any other people; and he adds, that ſuch as had excelled in piety were attended in proportion by good fortune. The altar, which remained under Julian, has been deſcribed as ſhaded with trees, among which was an olive known to ſuppliants and laurels decked with fillets; as frequented by the wretched and ever wet with their tears; as hung with treſſes of hair, and with the votive garments of perſons who had been relieved.

## CHAP. XIX.

*Abſtract of Pauſanias --- Of the temple of the Dioſcuri and of Agraulos --- Columns of different kinds of marble --- Of the Delphinium --- Of the temple of Venus in the gardens.*

IN the preceding chapter we have accompanied Pauſanias from the gate Dipylon into the region called Agræ, whither he will now conduct us by a different way, on the oppoſite ſide of the Acropolis, and, as it were, through the preſent town. He begins with the Gymnaſium of Ptolemy, and then notes the temple of Theſeus, with the temple of the Dioſcuri; and above it, that of Agraulos. The Prytanéum was near; and, going from it into the lower parts of the city, there was a temple of Serapis; and, not far from this, the place where Theſeus and Pirithous made their fatal compact[1]; near which was a temple of Ilythia. This brings him to the temple of Jupiter Olympius dedicated with the ſtatue by the emperor Hadrian, who had alſo erected temples of Juno and of Jupiter Panhellenius, and a Pantheon, in which his acts were inſcribed; and *there* were edifices richly adorned, and books, and the Gymnaſium of Hadrian. Theſe buildings, it may be obſerved, were in New Athens. The peribolus or incloſure of the Olympiéum contained alſo a temple of Saturn and Rhea, and a ſacred portion of the

[1] Vide Sophocl. Oedip. Col. v. 1588.

goddeſs

goddeſs ſtiled Olympia. Near the Olympiéum was Apollo Pythius, and the Delphinium or temple of Apollo Delphinius; from which the author paſſes to the temple of Venus *in the gardens*, Cynoſarges, the Lycéum, the Iliſſus and Eridanus, the region called Agræ, the temple of Diana, and the Stadium.

THE temple of the Dioſcuri, which was called alſo the Anacéum, with that of Aglauros, ſtood on the hill of the Acropolis near the front. The Perſians under Xerxes endeavoured to ſet fire to the paliſades, which then ſecured the entrance of the fortreſs; diſcharging arrows with burning flax from Areopagus; but got poſſeſſion by climbing a precipice, before deemed inacceſſible, beyond the gates, oppoſite to the temple of Aglauros. Piſiſtratus ſummoned the people to attend at the Anacéum, came forward from the Acropolis, and addreſſed them in a low voice; while his guards removed their arms, unperceived, and ſecured them in the temple of Aglauros. It was in this temple the military oath was adminiſtered to the young Athenians, when they attained to the age of twenty years and were enrolled among the citizens.

AMONG the ill-matched columns in the churches are ſeveral of the marble imported by Hadrian, for his Pantheon and Gymnaſium. In the former were one hundred and twenty from Phrygia, and in the latter one hundred from Libya. The produce of the Attic quarries is white; that of the Phrygian[1] white variegated with different colours.

ÆGEUS lived by the Delphinium; and in it was a ſpot fenced about, where, it was ſaid, the cup fell with the poiſon, which, at the inſtigation of Medea, he tendered to Theſeus, before he knew him to be his ſon. A Mercury to the eaſt of the temple was called *The Mercury at the gate of Ægeus*.

[1] See Ruins of Athens, p. 39.

THE

THE temple of Venus *in the gardens* was without the walls, though not remote from the town, as may be inferred from the ſtory of the Canephori. A church in the ſkirt of Athens, with an extenſive court before it, perhaps now occupies the ſite. It is called Panagía Spiliótiſſa, *St Mary of the cavern*, poſſibly from the ſubterraneous paſſage, which may ſtill exiſt. On the outſide in the wall, is fixed an inſcription relating to the temple of Venus, and recording the donations of a pious female, who gloried in the titles of candle-lighter and interpreter of dreams to the goddeſs. It is imperfect at the beginning, but commemorates her offering the pediment over the chancel, and a Venus, perhaps a puppet, which ſhe had made and dreſſed.

## CHAP. XX.

*Abſtract of Pauſanias --- The Prytanéum --- Of the ſtreet called The Tripods and a monument remaining --- Inſcriptions --- The Dionyſium --- Other temples --- Of Pandion and of the goddeſs Rome, &c. in the Acropolis --- The fountain Empedo --- Ceſſation of the magiſtracies at Athens ---- Of the Panathenæan proceſſion.*

PAUSANIAS returns again into the city, and begins from the Prytanéum, keeping the Acropolis on his right hand nearer than before; a ſtreet, called *The Tripods*, leading from the Prytanéum toward the theatre of Bacchus, by which was the moſt antient temple of that god. The incloſure contained two temples, with two images. He then obſerves, that near the temple of Bacchus and the theatre, was the ſtructure formed in imitation of the tent of Xerxes, or the odéum; and after mention of the Mithridatic war, and of the cruelty of Sylla in the Ceramicus, treats of the ſtatues in the theatre, and notes on the ſouth wall of the Acropolis, which was toward it, a golden Ægis and head of Meduſa offered by king Antiochus; and a cavern

cavern above the theatre, in the rock. He then goes on from the theatre to the front of the Acropolis, marking on the way the tomb of Talos, a nephew and ſcholar of Dædalus, who, regarding him as a rival, puſhed him down a precipice; the temple and fountain of Æſculapius; and after it, the temple of Themis, before which was a barrow of Hippolytus, and a temple of Venus Pandemus. There was alſo the temple of Tellus Curotrophus and Ceres Chloe [1]. Pauſanias then enters the Acropolis, and, after treating of the Propyléa, mentions that he ſaw other articles there, and a temple of Diana Brauronia; deſcribes the Parthenon, beyond which was a brazen Apollo; and, ſeeing a ſtatue of Olympiodorus, digreſſes concerning the Muſéum, which hill was within the old city-wall; and returns to the Erecthéum and Pandroſéum. Going down from the Acropolis, not into the city beneath, but below the Propyléa, he takes notice of a fountain near the cave of Apollo and Pan, and of the Areopagus, by which was a temple of the Furies; enumerates the tribunals, which were ſeveral beſides Delphinium, Heliæa, and the Palladium; obſerves of the veſſel uſed in the Panathenæan proceſſion, which was ſhown by the Areopagus, that it was no longer a curioſity, but was much inferior to one at Delos; deſcribes the Academy, a ſuburb near Dipylon; and proceeds to the Demi or towns more remote from the city.

THE Prytanéum was a large edifice, in which the magiſtrates called Prytanes met to deliberate, and a daily allowance was provided for thoſe perſons who were entitled to their diet from the public. There was a ſtatue of the goddeſs Peace, and of Veſta, with the perpetual fire. The building was thrown down by an earthquake in the ſixth year of the Peloponneſian war. At a church called *Great St Mary*, in the town, is an antient arch, ſome remains of excellent maſonry, and three columns ſupporting an architrave; which ruin, from its ſituation, may with great reaſon, be ſuppoſed to have been the Pry-

[1] Vide *Sophocl. Oedip.* Επι Κολωνῳ, v. 1641.

tanéum. A large area, in which it ſtands, was incloſed with a wall, having the fourth ſide or front decorated with columns. Of this a conſiderable portion is entire, but much encumbered, and concealed by houſes, magazines, and ſhops. It is publiſhed in *The Ruins of Athens*. The effect, in its preſent condition, is ſo ſtriking, that it was long miſtaken for the temple of Jupiter Olympius; but its magnificence, as has been juſtly remarked, is of a ſober ſtyle, ſhowing the œconomy of a republic rather than the profuſion of an Aſiatic king or Roman emperor.

THE conſecrated ſtructures, which embelliſhed the ſtreet called *The Tripods*, were probably noted for the offerings placed on them even more than for their own beauty. A fabric deſigned only to diſplay a tripod did not admit of great dimenſions. The choragic monument of Lyſicrates, which is yet extant, near the eaſtern end of the hill of the Acropolis, is but a ſmall edifice, though exquiſitely elegant. It may be ſeen, as in its original ſtate, in *The Ruins of Athens*. The number of theſe fabrics was conſiderable, but that is the only one undemoliſhed. During our reſidence at the French convent, it ſerved as a cloſet for a Greek, the ſervant of the Capuchin, to ſleep in. The Tripods were of braſs and very valuable for their workmanſhip. There was the Satyr, which Praxiteles eſteemed his maſter-piece; and on a cell or dome near it was a Satyr, a boy, giving a cup to Bacchus. It may appear no improbable conjecture that the monument of Lyſicrates was intended to ſupport the ſecond Tripod, for an analogy may be diſcovered between its ſubject and the ſculpture on the freeze[1]; as at the monument of Thraſyllus, above the theatre of Bacchus, between the ſtory on the Tripod and a ſtatue of Niobe.

THE deſtruction of the ſtreet called *the Tripods* may juſtly be regretted, as the monuments it contained were erected by eminent perſons, and at an æra when arts and the republic flou-

[1] See Ruins of Athens, Pl. X, XI, XXVI. Philoſtratus has deſcribed a picture, in which the transformation of the Pirates was repreſented, p. 761.

riſhed.

riſhed. If ſtill extant, even their antiquity would deſerve reſpect. The monument of Lyſicrates, which remains, was conſtructed three hundred and thirty years before Chriſt. Thraſyllus was victorious only ten years after. I copied the inſcription of one erected before the introduction of the Ionic alphabet, which conſiſted of twenty four letters, from a marble in the houſe of an Albanian woman near the Convent. In this the common formulary is not completed, for the name of the archon, under whom the Tripod was obtained, is omitted, though the ſtone is in good preſervation and room was not wanting. This circumſtance enables us to aſcertain the date to the firſt year of the XCIVth Olympiad [1], which the Athenians ſtyled the year of anarchy, becauſe the archon, not being duly elected, was diſowned by them. Euclid ſucceeded in the following year, and the Attic alphabet, which had only ſixteen letters, prevailed until after his archonſhip. The inſcription of another was found on a ſtone at the mouth of an oven. It is imperfect, but very old, the letters in rows and ranging at equal diſtances. On a Doric architrave over the gate of the Bazar or market, near the ruin of the Prytanéum, is the inſcription of one erected a year or two before that of Thraſyllus; and at the Catholicon or Cathedral is the inſcription of one more early than that of Lyſicrates by ten years. Another inſcription, which we did not ſee, is publiſhed by Spon, and refers to the firſt year of the CXIIIth Olympiad [2]. Themiſtocles and Ariſtides dedicated Tripods with ſimilar inſcriptions, cited, but imperfectly, by Plutarch. Theſe were in Attic characters. The choragic monument of Ariſtides, with the inſcription and Tripods, remained, when Plutarch wrote; as did alſo that of the famous Nicias. Another belonged to Lyſias, who, in an oration ſtill extant, relates, that when Glaucippus was archon [3], he provided a chorus of men for the Dionyſia, and gained the victory; and that he expended on the chorus and the conſecration of his

[1] Before Chriſt, 402. [2] Before Chriſt, 426. [3] Before Chriſt, 408.

Tripod the ſum of five thouſand drachms, which has been computed at 208*l.* 6*s.* 8*d.* ſterling [1].

THE Dionyſium, or antient temple of Bacchus, is often ſtyled the temple *in Limnis*, that portion of the city being ſo named. It was kept ſhut, like the church now on or near its ſite, except at the Dionyſia or feſtival of the deity, which was celebrated yearly in the month Antheſterion or February. The ſacred rites were then performed by women, and *the Queen*, the wife of the archon called *the King*, ſacrificed for the city.

IT has been already remarked, that Pauſanias appears to have paſſed from the theatre of Bacchus to the front of the Acropolis by a way leading behind the Odéum and the portico adjoining to it. The temple of Venus, ſtanding by the Agora, was probably lower down than the other temples. That of Ceres was an elegant edifice, as may be collected from a piece of architrave, with an inſcription, which once ranged in the front, and recorded the name of the perſon by whom it was dedicated; now fixed in the caſtle-wall, within the gate at which the Turkiſh guard is ſtationed.

AMONG *the other articles*, which Pauſanias ſaw in the Acropolis, was, it is probable, the temple or edifice ſacred to Pandion father of Erectheus, in which the inſcribed marble, mentioned as having rolled down from the Acropolis, was once placed. One ſtatue of him was among thoſe of the Eponymi or heroes, from whom the tribes had been named; and another, worthy notice, was in the acropolis; probably in this building, which may be ſuppoſed to have ſtood near the eaſtern extremity of the rock. A temple likewiſe was then extant, inſcribed, "The People. To the goddeſs Rome and to Auguſtus Cæſar. "Pammenes ſon of Xeno of Marathon, the prieſt of the "goddeſs Rome and of Auguſtus the Saviour, in the Acropolis,

[1] Ruins of Athens, p. 30.

"being

" being Strategus or General of the city [1]. A daughter of " Aſclepiades of Alæ being prieſteſs of Minerva Polias, the " moſt mighty. In the archonſhip of Areus ſon of Morio " a Pæanian." The year in which this perſon was archon is not aſcertained, but it coincides with the building of the temple, which was poſterior to the year of Rome ſeven hundred and forty one. The inſcription was copied, before Mahomet the ſecond got poſſeſſion of Athens, from the veſtibule of a temple in the Acropolis, then a church dedicated to the Panagia or Virgin Mary.

PAUSANIAS, after mentioning Enneacrunus as the only fountain at Athens, has yet recorded two more; one in the temple of Æſculapius, the other below the Propyléa. Both theſe, it is likely, were unſerviceable, except for certain ablutions and purifications. The water of the latter is now conveyed to the principal moſque in the town for ſuch uſes [2]. It may be conjectured that the fountain ſtood antiently higher up toward the cave of Pan; and that the current, ſince intercepted, was continued into the temple of Æſculapius. There it diſappeared; but emerged again, after running twenty ſtadia, or two miles and a half, underground toward Phalerum. It was firſt named Empedo and then Clepſydra.

WE have before remarked, that a writer who lived under the two emperors named Theodoſius, has mentioned the Areopagus as no longer a court of judicature. The firſt inſtance of a trial for murder there was ſaid to have been furniſhed by a crime, which Halirrhotius, a ſon of Neptune, committed in the temple of Æſculapius, and which provoked Mars to kill him. Moſt of the other magiſtracies were likewiſe extinct; and

1 Some for πολίας read ὁπλίας. See the inſcription in *Fabricii Roma*, Gruter p. cv, 9, and in *Corſini Faſt. Att.* t. 1. p. 42. This learned Chronologer places Areus in the year U. C. 727 or in the following, t. 4. p. 140, but ſee *Chiſhull Antiq. Aſiat. p.* 205, *p.* 207.

2 v. Ruins of Athens, p. 15.

in

in particular, the tribunal called Delphinian, the Heliæan, which was near the Agora, the council of *Five Hundred*, and *the Eleven*; with the Polemarch, the Theſmothetæ and the *annual* Archon.

THE proceſſion at the Greater Panathenæa attended a peplus or garment, deſigned as an offering to Minerva Polias in the Acropolis. This was woven by ſelect virgins in various colours repreſenting Minerva and Jupiter engaged with the Titans, and the exploits of Athenian Heroes. It was extended as a ſail to the veſſel, which was moved by machinery. The proceſſion formed in the Ceramicus without the city, and entering at Dipylon, paſſed between the porticoes, and through the Agora; croſſed the Iliſſus, and going round the Eleuſinium, returned by the Pelaſgicon and the temple of Apollo Pythius to the ſtation of the veſſel, near the Areopagus; from whence, it may be inferred, the offering was carried by men up to the temple, the aſcent to the Propyléa being long and ſteep. Harmodius and Ariſtogiton concealed each a poignard in a myrtle-bough, and waited to aſſaſſinate the tyrants, who regulated this ſolemnity, in the Ceramicus without the city; but, fearing they were betrayed, ruſhed in at Dipylon, and ſlew Hipparchus by the Leocorium or monument of the daughters of Leo, one of the Eponymi, which was in the middle of the inner Ceramicus. Demetrius a deſcendant of the Phaleréan, that his miſtreſs Ariſtagora, a courtezan of Corinth, might enjoy the ſpectacle, erected for her a ſtage againſt the Mercuries.

CHAP.

## CHAP. XXI.

*Omiſſions in Pauſanias --- The tower of the Winds --- Dance of the Derviſhes --- A Doric portal --- Suppoſed the entrance of an Agora --- The Athenians given to flattery --- Pauſanias illuſtrated.*

WE have now completed the propoſed ſurvey of antient Athens; but two ſtructures yet remain, either omitted or mentioned inexplicitly by Pauſanias. One is the tower of the winds or of Andronicus Cyrrheſtes, which was in or near the ſtreet called *The Tripods*, and bearing ſome reſemblance to the choragic monuments was perhaps overlooked by the author. The other is a Doric portal, ſituated at the foot of the hill of the Acropolis, and once, it is likely, belonging to that Agora, from which the Gymnaſium of Ptolemy was but a little diſtant. Beſides theſe the Pnyx is unnoticed.

THE tower of Andronicus Cyrrheſtes is a ſmall edifice of marble, an octogon, decorated with ſculpture repreſenting the Winds, eight in number; and has ſupported a Triton, which turned as a weathercock, and pointed with a wand to the wind then blowing. On the ſides were ſun-dials to ſhow the hour of the day. It is mentioned by Varro and Vitruvius, and accurately publiſhed in *The Ruins of Athens*. A young Turk explained to me two of the emblems; that of the figure of Cæcias, as ſignifying that he made the olives fall; of Sciron, that he dried up the rivers.

THE tower of the winds is now a *Teckeh* or place of worſhip belonging to a college of Derviſhes. I was preſent, with my companions, at a religious function, which concluded with their wonderful dance. The company was ſeated on goat-ſkins on the floor croſs-legged; forming a large circle. The chief Derviſh,

Derviſh, a comely man, with a gray beard and of a fine preſence, began the prayers, in which the reſt bore a part, all proſtrating themſelves, as uſual, and ſeveral times touching the ground with their foreheads. Of a ſudden, they leaped up, threw off their outer garments, and joining hands, moved round ſlowly, to muſic, ſhouting *Alla*, the name of God. The inſtruments ſounding quicker, they kept time, calling out *Alla. La illa ill Alla. God. There is no other God, but God.* Other ſentences were added to theſe as their motion increaſed; and the chief Derviſh, burſting from the ring into the middle, as in a fit of enthuſiaſm, and letting down his hair behind, began turning about, his body poiſed on one of his great toes as on a pivot, without changing place. He was followed by another, who ſpun a different way, and then by more, four or five in number. The rapidity with which they whiſked round was gradually augmented, and became amazing; their long hair not touching their ſhoulders but flying off; and the circle ſtill ſurrounding them, ſhouting, and throwing their heads backwards and forwards; the dome re-echoing the wild and loud muſic and the noiſe, as it were of frantic Bacchanals. At length, ſome quitting the ring and fainting, at which time it is believed they are favoured with extatic viſions, the ſpectacle ended. We were ſoon after introduced into a room furniſhed with ſkins for ſofas, and entertained with pipes and coffee by the chief Derviſh, whom we found, with ſeveral of his performers, as cool and placid as if he had been only a looker-on.

THE Doric portal may be ſeen in *The Ruins of Athens*, with its inſcriptions. One of theſe informs us, that the people erected the fabric with the donations made to Minerva Archegetis or *the Conductreſs* by the god Julius Cæſar and his ſon the god Auguſtus, when Nicias was archon. Over the middle of the pediment was a ſtatue of Lucius Cæſar, ſtiled the ſon of the god Auguſtus, it is ſuppoſed, on horſe-back. At each angle was alſo a ſtatue; probably of Auguſtus and of Julius Cæſar, or M. Agrippa the natural father of Lucius. The goddeſs

goddeſs Julia, daughter of Auguſtus, his mother, had likewiſe a ſtatue; the pedeſtal remaining by one of the columns. Minerva was in great repute as a tutelary deity. Auguſtus Cæſar aſcribed to her guidance his victory at Actium, and honoured her with a temple, in which he dedicated his Egyptian ſpoils[1]. She received at Athens a portion of plunder both from him and from Julius as an acknowlegement of her ſervices. The Strategus or general of the city-forces, Euclees of Marathon, acted as overſeer of the building for his father Herodes. The great Sophiſt Tiberius Claudius Atticus Herodes was alſo of Marathon; and in the pavement of the portico of a houſe, which we inhabited for ſome months, between the Portal and the remnant of the Gymnaſium of Ptolemy, was a pedeſtal with an inſcription almoſt effaced, in which he is ſtyled *Pontiff of the Auguſtan deities.*

From the plan and proportions of the ruin it has been inferred, that the fabric, to which the Portal belonged, was not a temple. An edict of the emperor Hadrian inſcribed on the jamb of a door-caſe, regulating the ſale of oil and the duties to be levied on it, has been urged in favour of the opinion, that the Portal was the entrance of the incloſure of the Agora or market-place mentioned by Strabo, who lived to about the twelfth year of Tiberius Cæſar, as in a diſtrict of the city called Eretria. The Athenians, reduced in number, are ſuppoſed to have removed it from the Ceramicus, where the blood of the citizens had ſtreamed, to a ſpot more central and convevenient; and to have employed the donations to their goddeſs on a public work of general utility.

The Athenians were a people ever ready to offer up the incenſe of flattery. A Sophiſt, a favourite of the emperor Trajan, expoſtulates in one of his orations with the Rhodians

[1] *Chiſhull Antiq. Aſiat.* p. 201, p. 193. Lucius was adopted by Auguſtus eighteen years before the Chriſtian Æra, and died in the ſecond year after it.

on the injuſtice and abſurdity of their conduct. They freely decreed the honorary ſtatue. The prætor ſelected one out of the great number, which adorned their city. The name was eraſed, and it was inſcribed to a new owner. The ſame method, he adds, was practiſed in other places and at Athens, which city deſerved cenſure in many articles, and eſpecially for its proſtitution of public honours. He inſtances, the conferring the title Olympius on a noiſy orator, a Phœnician, a native of an ignoble village; the placing the ſtatue of a wretched poet, who had rehearſed at Rhodes, next to Menander; and a ridiculous inſcription in compliment of Nicanor, the purchaſer of the iſland Salamis. It was his opinion, that the Athenians had diſgraced their city, and their predeceſſors; and, that the abject ſtate of this people rendered Greece, of which it had been the head, an object of compaſſion.

PAUSANIAS may be illuſtrated from this invective of the Sophiſt. On entering Athens he obſerves near the temple of Ceres an equeſtrian ſtatue, which repreſented Neptune throwing a ſpear at the giant Polybotes; but the inſcription gave it then to another, and not to Neptune. The images of Miltiades and Themiſtocles in the Prytanéum were changed in the ſame manner into a Roman and a Thracian. The author has purpoſely concealed their names. The coloſſal ſtatues of Attalus and Eumenes had been inſcribed to Antony, and ſubverted by a hurricane. Of theſe he is ſilent. The ſtatue of Menander graced the Theatre of Bacchus; and he informs us in general that the images there were moſtly of poets of inferior note. The preſents beſtowed by Julius Cæſar and Auguſtus did not reconcile the Athenians to their family. A few Triremes, the remains of their navy, had been numbered in the fleet of Pompey. They had honoured Brutus and Caſſius, joined Antony, and revolted from Auguſtus. Pauſanias records the temples of Julius and Auguſtus in the Agora of Sparta, but is reſerved at Athens. In the Parthenon he knew the emperor Hadrian only. He could not for certain ſay, whether the equeſtrian ſtatues before

before the Acropolis were the ſons of Xenophon, or others placed there for ornament. He affirms, that evil having greatly increaſed and overſpreading all countries and cities, no perſon, except nominally and from flattery to his ſuperior rank, was any longer converted from a man into a God. He did not reliſh the human deities. He found at Athens abundant evidence of its antient ſplendor, and ſaw the city re-flouriſhing under the auſpices of the emperor Hadrian. He would not revive the memory of its depreſſion by enlarging on the monuments of its inconſiſtent adulation. He paſſes by the temple of Rome and Auguſtus in the Acropolis; will not acknowlege the emperor and Agrippa at the entrance; nor deſcribe a fabric founded on the munificence of the firſt Cæſars, and adorned with all the divinities of the Julian family.

## CHAP. XXII.

*Athens the ſeat of philoſophy---The way to the Academy---Of the Academy---Of the Colonus Hippius---Gardens of Philoſophers---The graves and ſepulchres levelled---Site of the Academy. Colonus Hippius---The river Cephiſſus.*

ATHENS was the parent of Philoſophy as well as of Eloquence. It had three celebrated Gymnaſia without the city, the Academy, the Lycéum, and Cynoſarges; from which as many ſects dated their origin, the Platonic, the Peripatetic, and the Cynic; followers of Plato, of Ariſtotle, and Antiſthenes. The Stoic philoſophy was inſtituted by Zeno in the Stoa or Portico named Pœcile, and the garden of Epicurus was in the city.

THE Academy was in the ſuburb without Dipylon, and diſtant from the gate only ſix ſtadia or three quarters of a mile.

On the way to it was a ſmall temple of Diana, to which the image of Bacchus Eleutherus was annually borne in proceſſion; then the tomb of Thraſybulus; and a little out of the road, of Pericles, of Chabrias, Phormion, and the citizens who had died in battle ſerving their country by ſea or land. The public ſolemnized their obſequies, and they were honoured with funeral orations and gâmes. The ſtelæ or pillars ſtanding on the graves declared the name of each and to what Demos or Borough he belonged. Theſe periſhed honourably at different periods and in various actions. Some alſo of the Athenian allies were interred there, and Cliſthenes, Conon, Timotheus, the philoſophers Zeno and Chryſippus, Nicias an eminent painter, Harmodius and Ariſtogiton, the orator Ephialtes, and Lycurgus ſon of Lycophron, with many more of high renown. Not far from the Academy was the monument of Plato, and in this region was ſhown the tower of Timon, the man-hater. A miraculous tomb not far from Dipylon, on the left hand, is not mentioned by Pauſanias. It was of earth, not large, and had on it a ſhort pillar, which was always crowned with garlands. There Toxaris, a Scythian and phyſician, was buried. He was believed to continue to cure diſeaſes, and was revered as a hero.

The Academy was once the poſſeſſion of a private perſon named Academus, who gave it to the people. Hipparchus, ſon of Piſiſtratus, ſurrounded it with a wall. Cimon drained the low grounds near it. The ſpot, parched and ſqualid, was improved and rendered very pleaſant. The walks were ſhaded with tall plane-trees, and cooled by running water. Before the entrance was an altar of Love; and, beſides others, one of Prometheus, from which the race called Lampadophoria began. The winner was he who firſt reached the city with his lamp unextinguiſhed. Plato commenced teaching at the Academy, then reputed unwholſome. Afterwards he preferred a ſmall garden by the Colonus Hippius, his own property. The Lacedæmonians ſpared the Academy, when they ravaged Attica; but Sylla, wanting timber for machines, cut down the grove there and

and at the Lycéum. The ſucceſſors of Plato enjoyed a conſiderable revenue, which, in the ſubſequent ages, was greatly augmented by legacies from perſons deſirous of contributing to the leiſure and tranquillity of the philoſophic life.

COLONUS Hippius *the Equeſtrian hill* was beyond the Academy and diſtant ten ſtadia, a mile and a quarter, from the city. There was an altar of *Equeſtrian* Neptune and Minerva, with an heroum or monument of Pirithous and Theſeus, of Œdipus, and of Adraſtus. It was affirmed, that the unhappy Theban, an exile and ſuppliant, had reſted there in the ſacred portion of the Furies; but Pauſanias preferred the authority of Homer. The grove and temple of Neptune had been burned by Antigonus. Sophocles was born and lived at the Colonus, and there were the copper mines.

THE little garden of Epicurus in the city was on the ſide toward Dipylon and by the road to the Academy. The teacher of eaſe, it is recorded, was the firſt who introduced that ſpecies of gratification, the enjoyment of the country in town. The garden of the philoſopher Melanthius was oppoſite to the ſtatue of Minerva Pæonia, which is mentioned as the firſt in *the Mercuries*. It was in the way to the Academy; for Lycurgus ſon of Lycophron, with ſome of his deſcendants, was buried in it at the public expenſe. On the graves were placed flat ſlabs with inſcriptions. The Lacydéum or garden of Lacydes was in the Academy.

BY the deſtruction of Dipylon and the City-wall we are deprived of the antient boundaries of Athens; and the town, beſides being reduced in its extent, furniſhes a variety of avenues to the plain. Moreover, the manſions of the illuſtrious dead, like the bodies which they covered, are conſumed, and have diſappeared. Time, violence, and the plough have levelled all, without diſtinction; equally inattentive to the meritorious ſtateſman, the patriot, the orator, and philoſopher, the ſoldier, the artiſt,

artiſt, and phyſician. Atticus is deſcribed by Cicero as pleaſed with recollecting where the renowned Athenians had lived, or been accuſtomed to ſit or diſpute; and as ſtudiouſly contemplating even their ſepulchres. The traveller will regret, that deſolation interferes, and by the uncertainty it has produced, deprives him of the like ſatisfaction; but, in the ſtyle of the antients, to omit the reſearch would merit the anger of the Muſes.

It has been obſerved, that, without Dipylon, the road branched off toward the Piræus and Eleuſis as well as the Academy. The road to the haven and to Eleuſis divides now not far from the temple of Theſeus, and is nearly in the ſame direction as formerly. On the right hand of the Eleuſinian road is a way, which leads to the ſite of the Academy. Achmet Aga had lately erected a houſe on or near it, with a large garden, and a plentiful fountain by the road-ſide, ſupplied, it is likely, by the channels which conduced to the coolneſs and verdure of the old ſuburb. Farther on is a rocky knoll, which was the Colonus Hippius. Some maſſive fragments of brick-wall occur there, with a ſolitary church or two.

In the plain beyond the *Equeſtrian hill* is the Cephiſſus[1], a muddy rivulet, turning ſome over-ſhot mills in its courſe through a rich and fertile tract covered with gardens, olive-trees, and vineyards. The ſtream antiently croſſed the *Long-walls* in its way to the Phaleric ſhore, which alſo received the Iliſſus. Theſe waters, it is likely, formed the marſh. The Cephiſſus was very inconſiderable in the ſummer. It is now commonly abſorbed, before it reaches the coaſt; except after melting ſnow or heavy rain ruſhing down from the mountains.

[1] Κηφισος εκ Τεμνεμεων αρχας εχων. Strabo.

CHAP.

## CHAP. XXIII.

*The Lycéum---Cynoſarges---Mention of them in Plato---The ſite.*

WE proceed now to the Gymnaſia on the other ſide of Athens, the Lycéum and Cynoſarges.

THE Lycéum was ſacred to Apollo Lycius, a proper patron, as an antient author has remarked, the god of health beſtowing the ability to excel in gymnic exerciſes. The image repreſented him as reſting after fatigue, with a bow in his left hand, his right arm bending over his head. The Gymnaſium was erected by Lycurgus ſon of Lycophron. The militia of Athens paraded there, and were inſtructed in the management of their horſes, ſhields and ſpears, in forming the phalanx and in all the eſtabliſhed modes of attack and defence. Behind the Lycéum was a monument of Niſus. The Lycéum was long noted for a plane-tree of uncommon ſize, which is deſcribed by Pliny, and was near a fountain by the road-ſide.

CYNOSARGES was but a little without the city-gate. There was a temple of Hercules. They related, that when Diomus was ſacrificing to the Hero, a white bitch had ſeized part of the victim, and carried it to this ſpot, where the altar was erected in obedience to an oracle, which had foretold that incident. On a ſummit near was the tomb of Iſocrates. Philip who reduced the city to require aid from the Romans, encamped by Cynoſarges, and ſet fire both to that place and the Lycéum.

THESE Gymnaſia were near the Iliſſus, which river flowed from the region beyond Agræ, the Lycéum, and the fountain celebrated by Plato [1]; the bed making a curve near the junction with the Eridanus. Phædrus has been deſcribed as going from a houſe by the temple of Jupiter Olympius toward the Lycéum,

[1] Strabo, p. 400. Hence Statius, *Amfractu riparum incurvus Iliſſus.* Theb. l. IV. v. 52.

as turning out of the way with Socrates, and ſitting down by Enneacrunus and the Iliſſus, above the croſſing over to the temple of Diana Agræa. In the dialogue entitled Lyſis, Socrates paſſing from the Academy to the Lycéum by the way without the wall, and coming to the gate, where was the fountain of Panops, diſcovers over againſt the wall an incloſure with an open gate, which was a palæſtra or place for exerciſes lately built. This probably belonged to Cynoſarges. In another dialogue, going out of the city to Cynoſarges, and approaching the Iliſſus, he ſees Clinias running toward Calirhoe, turns out of the way to meet him, and accompanies him, the way by the wall, to a houſe near the Itonian gate [1].

THE Lycéum was beyond the Iliſſus, and the croſſing over is below that which led to the temple of Diana Agræa. The ſite is now marked by a well and a church, and many large ſtones ſcattered about. Cynoſarges was not far from the Lycéum, and perhaps on the ſame ſide of the Iliſſus as the city, where is now a garden near this bed, and by the road. The artificial currents of water having ceaſed, the environs of Athens are become, except near Enneacrunus, more bare and naked than they were even after the devaſtations of Philip and Sylla.

[1] The Itonian gate was by the pillar of the Amazon. In an account of the battle of Theſeus with the Amazons it is related, that the left wing of their army was toward the Amazonéum; and the right toward Pnyx (πρὸς τῷ Πνυκὶ καὶ τὴν Χρυσὴν ἥκειν;) that on this ſide, the Athenians, who engaged from the Muſéum were repulſed, and that the tombs of the ſlain were by the broad-way leading to Dipylon, probably from the Agora; but that thoſe who attacked from the Palladium, Ardettus, and the Lycéum drove the enemy to their camp; and that the pillar by the temple of Tellus Olympia was placed over the Amazon, who lived with Theſeus, and is generally called Antiope. Pauſanias informs us, that the goddeſs ſurnamed Olympia had a ſacred portion within the wall of the Olympiéum; that the monument of Antiope was by the entrance of the city from Phalerum; and that the Athenians had alſo a tomb of Molpadia, another Amazon, by whom ſhe was ſlain.

The monument by the City-gate coming from the Piræus, of which Pauſanias ſays, that he did not know to whom it belonged, was probably the heroum of Chalcodon, for that is mentioned as near the Piræan gate. Ægeus, father of Theſeus, eſpouſed his daughter. *Meurſius Att. Lect. p.* 1773. *De regibus Ath.* p. 1108.

CHAP.

## CHAP. XXIV.

*Of the Univerſity of Athens --- The Profeſſors --- Degrees --- Dreſſes --- Manner of entrance --- Character and extinction of the Philoſophers --- Ruin of the Univerſity.*

ATHENS maintained under the Romans its reputation for philoſophy and eloquence, and continued, though ſubdued, the metropolis of learning, the ſchool of art, the centre of taſte and genius. The Gymnaſia and the gardens of the Philoſophers were decorated with the capital works of eminent maſters, and ſtill frequented. The fierce warrior was captivated by Greece and Science, and Athens humanized and poliſhed the conquerors of the world. But Sylla greatly injured the city, by tranſporting to Rome the public Library, which had been founded by Piſiſtratus, carefully augmented by the people, removed by Xerxes into Perſia, and reſtored long after by Seleucus Nicanor. The ſpirit of learning drooped on the loſs; and the Roman youth, under Tiberius, were ſent to ſtudy at Marſeilles, inſtead of Athens. Even there the barbarous Gauls joined in the purſuit of Eloquence and Philoſophy. The Sophiſt, as well as the Phyſician, was hired to ſettle among them; and the nation was civilized by the Greek city.

THE emperor Hadrian embelliſhed Athens with a noble library and a new Gymnaſium, and reſtored ſcience to its antient ſeat. Lollianus, an Epheſian, was firſt raiſed to the high dignity of the ſophiſtical throne, which was afterwards filled by Atticus Herodes, and by other eminent and illuſtrious perſons. The number of profeſſors was increaſed by Antoninus the philoſopher, who had ſtudied under Herodes. His eſtabliſhment conſiſted of thirteen; two Platoniſts, as many Peripatetics, Stoics, and Epicureans, with two Rhetoricians and

Civilians; and a Preſident ſtyled *Præfect of the Youth.* The ſtudent proceeded from the philoſopher to the rhetorician, and then to the civilian. A yearly ſalary of ſix hundred *Aurei* or pieces of gold [1] was annexed to each of the philoſophical chairs; and one of a talent to thoſe of the civilians. The profeſſors, unleſs appointed by the emperors, were elected after ſolemn examination by the principal magiſtrates.

EDUCATION now flouriſhed in all its branches at Athens. The Roman world reſorted to its ſchools, and reputation and riches awaited the able preceptor. The tender mind was duly prepared for the manly ſtudies of philoſophy and eloquence. Age and proficiency were followed by promotion. The youth was advanced into the higher claſſes, enrolled with the philoſophers, and admitted to their habit. The title of Sophiſt was conferred on him, when mature in years and erudition; and this was an honour ſo much affected, that the attainment of it almoſt furniſhed an apology for inſolent pride and extravagant elation. It was a cuſtom of the maſters to inſcribe on marble the names of their ſcholars, thoſe of Attica ranged under their reſpective tribes; and alſo to what demos or borough each belonged. Some ſpecimens of theſe regiſters are preſerved in the Oxford collection, and many fragments are yet extant at Athens.

AT this period Athens abounded in philoſophers. It ſwarmed, according to Lucian, with clokes and ſtaves and ſatchels; you beheld every where a long beard, a book in the left hand, and the walks full of companies, diſcourſing and reaſoning. The cloke or Tribonium was the habit of all the orders. The general colour was dark, but the Cynic wore white, and, with the Stoic, had the folds doubled. One ſhoulder was bare; the hair hanging down; the beard unſhaven. The Cynic, with

1 About 468 *l.* See W. Wotton's Hiſtory of Rome. London 1701. p. 106, with the *Errata* and p. 169.

the

the Stoic and Pythagorean, was ſlovenly and negligent, his cloke in tatters, his nails long, and his feet naked. The Cynic was armed with a ſtaff, as a defence from dogs or the rabble. The Sophiſt was adorned with purple, and commonly poliſhed as well in dreſs and perſon as in manners and language. It behoved the profeſſor, as Lucian affirms, to be handſomely clothed, to be ſleek and comely, and above all to have a flowing beard inſpiring thoſe who approached him with veneration, and ſuitable to the ſalary he received from the emperor.

A learned father [1], who was contemporary with Julian at Athens, has deſcribed the manner in which the Novice was treated on his arrival there, with the ceremony of initiation. He was firſt ſurrounded by the pupils and partizans of the different Sophiſts, all eager to recommend their favourite maſter. He was hoſpitably entertained; and afterwards the ſtudents were allowed to attack him with rude or ingenuous diſputation, as each was diſpoſed. This, the relater has ſurmiſed, was intended to mortify conceit, and to render him tractable. He was next to be inveſted with the habit. A proceſſion in pairs, at equal diſtances, conducted him through the Agora to a public bath, probably that without Dipylon by the monument of Anthemocritus. An oppoſition was feigned on their approach to the door, ſome calling out and forbidding his admiſſion, ſome urging on and knocking. Theſe prevailed. He was introduced into a warm cell, waſhed, and then clothed with the Tribonium. He was ſaluted as an equal on his coming out, and re-conducted. No one was ſuffered to appear in that dreſs at Athens without the permiſſion of the Sophiſts and this ceremony, which was attended with conſiderable expenſe.

THE Philoſophers were long as diſtinguiſhed by their averſion to Chriſtianity as by their garment. It is recorded of Juſtin Martyr, that he preached in the Tribonium, to which

1 Gregorius Nazianzen. Orat. xx.

he had been admitted before his converſion. Some Monks alſo, whom the Gentiles termed impoſtors, aſſumed it, uniting with ſpiritual pride and conſummate vanity, an affectation of ſingular humility and of indifference to worldly ſhow. But the emperor Jovian commanding the temples to be ſhut, and prohibiting ſacrifice, the prudent philoſopher then concealed his profeſſion, and relinquiſhed his cloke for the common dreſs. The order was treated with ſeverity by Valens his ſucceſſor, becauſe ſome of them, to animate their party, had foretold that the next Emperor would be a Gentile. They were addicted to divination and magic, and it was pretended, had partly diſcovered his name. The habit was not wholly laid aſide. In the next reign, a ſedition happened at Alexandria, when Olympius a Philoſopher, wearing the cloke, was exceedingly active, urging the Gentiles to repell the Reformers, and not to remit of their zeal or be diſheartened becauſe they were diſpoſſeſſed of their idols; for the powers, which had inhabited them, were, he aſſerted, flown away into heaven. The Heathen philoſophers gradually diſappeared; but the Chriſtian, their ſucceſſors are not yet extinct, ſtill flouriſhing in Catholic countries, and differing not leſs than the antient ſects, in dreſs, tenets, and rules of living.

THE decline of Philoſophy muſt have deeply affected the proſperity of Athens. A gradual deſertion of the place followed. Minerva could no longer protect her city. Its beauty was violated by the Proconſul, who ſtripped Pœcile of its pretious paintings. It was forſaken by good fortune, and would have lingered in decay, but the Barbarians interpoſed, and ſuddenly completed its downfall. When the Goths were in poſſeſſion of it in the time of Claudius, two hundred and ſixty nine years after Chriſt, they amaſſed all the books, intending, it is related, to burn them; but deſiſted, on a repreſentation that the Greeks were diverted by the amuſements of ſtudy from military purſuits. Alaric, under Arcadius and Honorius, was not afraid of their

their becoming ſoldiers. The city was pillaged, and the libraries were conſumed. Devaſtation then reigned within, and ſolitude without its walls. The ſweet ſirens, the vocal nightingales, as the Sophiſts are fondly ſtyled, were heard no more. Philoſophy and Eloquence were exiled, and their antient ſeat occupied by ignorant honey-factors of mount Hymettus.

## CHAP. XXV.

*Of the people of Athens --- The Turkiſh government --- The Turks --- The Greeks --- The Albanians --- The Archbiſhop --- Character of the Athenians.*

ATHENS, after it was abandoned by the Goths, continued, it is likely, for ages to preſerve the race of its remaining inhabitants unchanged, and uniform in language and manners. Hiſtory is ſilent of its ſuffering from later incurſions, from wars, and maſſacres. Plenty and the proſpect of advantage produces new ſettlers; but, where no trade exiſts, employment will be wanting, and Attica was never celebrated for fertility. The plague has not been, as at Smyrna, a frequent viſitant; becauſe the intercourſe ſubſiſting with the iſlands and other places has been ſmall, and the port is at a diſtance. The plague deſcribed by Thucydides began in the Piræus, and the Athenians at firſt believed that the enemy had poiſoned the wells. If, from inadvertency, the infection be now admitted into the town, the Turks as well as the Greeks have the prudence to retire to their houſes in the country or to the monaſteries, and it ſeldom prevails either ſo long or ſo terribly as in cities on the coaſt.

A colony of new proprietors was introduced into Athens by Mahomet the ſecond; but the people ſecured ſome privileges by their capitulation, and have ſince obtained more by addreſs or money.

money. The Turk has favoured the ſpot, and beſtowed on it a milder tyranny. The Kiſlar Aga or chief of the black Eunuchs at Conſtantinople is their patron; and by him the Turkiſh magiſtrates are appointed. The Vaiwode purchaſes his government yearly, but circumſpection and moderation are requiſite in exacting the revenue, and the uſual concomitants of his ſtation are uneaſineſs, apprehenſion, and danger. The impatience of oppreſſion, when general, begets public vengeance. The Turks and their vaſſals have united, ſeized and cut their tyrants in pieces, or forced them to ſeek refuge in the mountains or in the Acropolis. An inſurrection had happened not many years before we arrived, and the diſtreſs, which followed from want of water in the fortreſs, was deſcribed to us as extreme.

THE Turks of Athens are in general more polite, ſocial, and affable, than is common in that ſtately race; living on more equal terms with their fellow-citizens, and partaking, in ſome degree, of the Greek character. The ſame intermixture, which has ſoftened their auſterity, has corrupted their temperance; and many have foregone the national abſtinence from wine, drinking freely, except during their Ramazan or Lent. Some too after a long lapſe have re-aſſumed, and rigidly adhere to it, as ſuiting the gravity of a beard, and the decorum of paternal authority. Several of the families date their ſettlement from the taking of the city. They are reckoned at about three hundred. Their number, though comparatively ſmall, is more than ſufficient to keep the Chriſtians fully ſenſible of their maſtery. The Turks poſſeſs from their childhood an habitual ſuperiority, and awe with a look the loftieſt vaſſal. Their deportment is often ſtern and haughty. Many in private life are diſtinguiſhed by ſtrict honour, by punctuality, and uprightneſs in their dealings; and almoſt all by external ſanctity of manners. If they are narrow minded in the extreme, it is the reſult of a confined education; and an avaritious temper is a natural conſequence of their rapacious government.

THE

THE Greeks may be regarded as the repreſentatives of the old Athenians. We have related, that, on our arrival in the Piræus, an Archon came from the city to receive us. The learned reader was perhaps touched by that reſpectable title, and annexed to it ſome portion of its claſſical importance; but the Archons are now mere names, except a tall fur-cap, and a fuller and better dreſs than is worn by the inferior claſſes. Some have ſhops in the Bazar, ſome are merchants, or farmers of the public revenue. The families, ſtyled Archontic, are eight or ten in number; moſtly on the decline. The perſon, who met us, was of one reckoned very antient, which, by his account, had been ſettled at Athens about three hundred years, or after Mahomet the ſecond. His patrimony had ſuffered from the extortions of a tyrannical Vaiwode, but he had repaired the loſs by trade and by renting petty governments. The ordinary habit of the meaner citizens is a red ſkull-cap, a jacket, and a ſaſh round the middle, looſe breeches or trowſers, which tie with a large knot before, and a long veſt, which they hang on their ſhoulders, lined with wool or fur for cold weather. By following the lower occupations, they procure, not without difficulty, a pittance of profit to ſubſiſt them, to pay their tribute-money, and to purchaſe garments for the feſtivals, when they mutually vie in appearing well-clothed, their pride even exceeding their poverty.

THE lordly Turk and lively Greek neglecting paſturage and agriculture, that province, which in Aſia Minor is occupied by the Turcomans, has been obtained in Europe by the Albanians or Albaneſe. Theſe are a people remote from their original country, which was by the Caſpian ſea, ſpreading over and cultivating alien lands, and, as of old, addicted to univerſal huſbandry and to migration. It is chiefly their buſineſs to plough, ſow, and reap; dig, fence, plant, and prune the vineyard; attend the watering of the olive-tree; and gather in the harveſt; going forth before the dawn of day, and returning joyous on the cloſe of their labour. If ſhepherds, they live on the mountains,

tains, in the vale, or the plain, as the varying ſeaſons require, under arbours or ſheds covered with boughs, tending their flocks abroad, or milking the ewes and ſhe-goats at the fold, and making cheeſe and butter to ſupply the city. Inured early to fatigue and the ſun, they are hardy and robuſt, of manly carriage, very different from that of the fawning obſequious Greek, and of deſperate bravery under every diſadvantage, when compelled by neceſſity or oppreſſion, to unite and endeavour to extort redreſs. Their habit is ſimple and ſuccinct, reaching to the knees. They have a national language, and are members of the Greek communion.

THE Chriſtians, both Greeks and Albanians, are more immediately ſuperintended by the Archbiſhop, and by the two Epitropi or curators, who are choſen from among the principal men, and venerable for their long beards. Theſe endeavour to quiet all diſputes, and prevent the parties from recurring to the ſevere tribunal of the Cadi or Turkiſh judge, watching over the commonweal, and regulating its internal polity, which ſtill retains ſome faint and obſcure traces of the antient popular form, though without dignity or importance. The ſee was now poſſeſſed by Bartholemew, a Walachian, who had lately purchaſed it at Conſtantinople. He was abſent when we arrived; but on his return to Athens, ſent us a preſent of fine fruit and of honey from M. Hymettus; and came to viſit us at the convent, on horſeback, attended by a virger and ſome of his clergy on foot. He was a comely and portly man, with a black thick beard.

A TRADITIONAL ſtory was related to us at Smyrna and afterwards at Athens, to illuſtrate the native quickneſs of apprehenſion, which, as if tranſmiſſive and the property of the ſoil, is inherited even by the lower claſſes of the people. A perſon made trial of a poor ſhepherd, whom he met with his flock, demanding, *απο πθ; και πθ; και πως; και ποσα. From whence? and where? and how? and how many?* He was anſwered without

out hesitation, and with equal brevity, απ' Αθηνας, ως Λιβαδια, Θεοδωρος, και πενηκοσια. *From Athens, to Livadia, Theodore, and five hundred.* In the citizens this aptitude not being duly cultivated, instead of producing genius, degenerates into cunning. They are justly reputed a most crafty, subtle, and acute race. It has been jocosely affirmed, that no Jew can live among them, because he will be continually out-witted. They are conscious of their subjection to the Turk, and as supple as depressed, from the memory of the blows on the feet and indignities, which they have experienced or seen inflicted, and from the terror of the penalty annexed to resistance, which is the forfeiture of the hand uplifted: but their dispositon, as antiently, is unquiet; their repose disturbed by factious intrigues and private animosities; the body politic weakened by division, and often impelled in a direction opposite to its true interest. They have two schools, one of which possesses a small collection of books, and is entitled to an annual payment from Venice, the endowment of a charitable Athenian, but the money is not regularly remitted.

## CHAP. XXVI.

*Care of the female sex at Athens---Dress of the Turkish women abroad---Of the Greek---Of the Albanian---Dress of the Greek at home---Manner of colouring the sockets of their eyes---Their education.*

THE liberty of the fair sex at Athens is almost equally abridged by the Turks and Greeks. Their houses are secured with high walls, and the windows turned from the street, and latticed, or boarded up, so as to preclude all intercourse, even of the eyes. The harám, or apartment of the Turkish women, is not only impenetrable, but must not be regarded on the outside with any degree of attention. To approach them, when abroad, will give offence; and in the town, if they cannot be

avoided, it is the cuſtom to turn to the wall and ſtand ſtill, without looking toward them, while they paſs. This mode of carriage is good breeding at Athens.

THE Turkiſh women claim an exemption from their confinement on one day only in the week, when they viſit their relations, and are ſeen going in companies to the baths or ſitting in the burying-grounds on the graves of their friends, their children, huſbands, or parents. They are then enwrapped and beclothed in ſuch a manner, it is impoſſible to diſcern whether they are young or old, handſome or ugly. Their heads, as low as the eye-brows, are covered with white linen, and alſo their faces beneath; the prominency of the noſe and mouth giving them nearly the viſages of mummies. They draw down a veil of black gauſe over their eyes, the moment a man or boy comes in view. They wear ſhort looſe boots of leather, red or yellow, with a large ſheet over their common garments, and appear very bulky.

THE dreſs of the Greek matrons is a garment of red or blue cloth, the waiſt very ſhort, the long petticoat falling in folds to the ground. A thin flowing veil of muſlin, with a golden rim or border, is thrown over the head and ſhoulders. The attire of the virgins is a long red veſt, with a ſquare cape of yellow ſattin hanging down behind. They walk with their hands concealed in the pocket-holes at the ſides, and their faces are muffled. Sometimes they aſſume the Turkiſh garb. Neither prudence nor modeſty ſuffers a maiden to be ſeen by the men before ſhe is married. Her beauty might inflame the Turk, who can take her legally, by force, to his bed, on a ſentence of the Cadi or judge; and the Greek, if ſhe revealed her face to him even unwillingly, would reject her as criminal and with diſdain.

THE Albanian women are inured early to hard living, labour, and the ſun. Their features are injured by penury, and their complexions

complexions by the air. Their dreſs is coarſe and ſimple; a ſhift reaching to the ancle, a thick ſaſh about the waiſt, and a ſhort looſe woollen veſt. Their hair is platted in two diviſions, and the ends faſtened to a red ſilken ſtring, which, with a taſſel, is pendant to their heels, and frequently laden with pieces of ſilver coin, of various ſizes, diminiſhing gradually to the bottom. Among theſe the antiquarian may often diſcover medals of value. They are ſeen carrying water on their backs, in earthen jars, with handles; waſhing by the fountains, or aſſembled by the Iliſſus after rain, with the female ſlaves of the Mahometans and other ſervants; treading their linen, or beating it with a piece of heavy wood, ſpreading it on the ground or buſhes to dry, and conveying it to and fro in panniers or wicker-baſkets on an aſs. Their legs and feet are generally bare; and their heads hooded, as it were, with a long towel, which encircles the neck, one extremity hanging down before and the other behind. The girls wear a red ſkull-cap plated with peraus or Turkiſh pennies of ſilver perforated, and ranged like the ſcales of fiſh.

The Greek will ſometimes admit a traveller into his gynecæum or the apartment of his women. Theſe within doors, are as it were uncaſed, and each a contraſt of the figure ſhe made when abroad. There the girl, like Thetis, treading on a ſoft carpet, has her white and delicate feet naked; the nails tinged with red. Her trowſers, which in winter are of red cloth, and in ſummer of fine callico or thin gauſe, deſcend from the hip to the ancle, hanging looſely about her limbs; the lower portion embroidered with flowers, and appearing beneath the ſhift, which has the ſleeves wide and open, and the ſeams and edges curiouſly adorned with needle-work. Her veſt is of ſilk, exactly fitted to the form of the boſom and the ſhape of the body, which it rather covers than conceals, and is ſhorter than the ſhift. The ſleeves button occaſionally to the hand, and are lined with red or yellow ſattin. A rich zone encompaſſes her waiſt, and is faſtened before by claſps of ſilver gilded, or of

gold ſet with pretious ſtones. Over the veſt is a robe, in ſummer lined with ermine, and in cold weather with fur. The head-dreſs is a ſkull-cap, red or green, with pearls; a ſtay under the chin, and a yellow forehead-cloth. She has bracelets of gold on her wriſts; and, like Aurora, is roſy-fingered, the tips being ſtained. Her necklace is a ſtring of Zechins, a ſpecies of gold coin, or of the pieces called Byzantines. At her cheeks is a lock of hair made to curl toward the face; and down her back falls a profuſion of treſſes, ſpreading over her ſhoulders. Much time is conſumed in combing and braiding the hair after bathing, and, at the greater feſtivals, in enriching and powdering it with ſmall bits of ſilver gilded, reſembling a violin in ſhape, and woven in at regular diſtances. She is painted blue round the eyes; and the inſides of the ſockets, with the edges on which the laſhes grow, are tinged with black. The Turkiſh ladies wear nearly the ſame attire, and uſe ſimilar arts to heighten their natural beauty.

For colouring the laſhes and ſocket of the eye, they throw incenſe or gum of Labdanum on ſome coals of fire, intercept the ſmoke, which aſcends, with a plate, and collect the ſoot. This I ſaw applied. A girl, ſitting croſs-legged as uſual, on a ſofa, and cloſing one of her eyes, took the two laſhes between the forefinger and thumb of her left hand, pulled them forward, and then thruſting in, at the external corner, a bodkin, which had been immerſed in the ſoot, and extracting it again, the particles before adhering to it, remained within, and were preſently ranged round the organ; ſerving as a foil to its luſtre, beſides contributing, as they ſay, to its health, and increaſing its apparent magnitude.

The improvement of the mind and morals is not conſidered as a momentous part of female education at Athens. The girls are taught to dance, to play on the Turkiſh guittar and the tympanum or timbrel, and to embroider, an art in which they generally excel. A woman ſkilled in reading and writing is ſpoken

ſpoken of as a prodigy of capacity and learning. The mother of Oſman Aga, a Turk who frequented our houſe, was of this rare number, and, as he often told us, ſo terrible for her knowlege, that even Achmet Aga her kinſman had been ſeen to tremble, when he received her annual viſit. In common life the woman waits on her huſband, and after dreſſing the proviſions, which he purchaſed, eats perhaps with a female ſlave; the ſtately lord feeding alone or in company with men.

## CHAP. XXVII.

*Of the territory of Athens --- The olive-groves --- Bees --- Proviſions --- Birds --- Hare-calling --- Wild beaſts --- The horned owl --- A water-ſpout --- Antient prognoſtics of weather --- Sting of a Scorpion.*

THE territory of Athens was antiently well peopled. The demi or boroughs were in number one hundred and ſeventy four; ſcattered, except ſome conſtituting the city, about the country. Frequent traces of them are found; and ſeveral ſtill exiſt, but moſtly reduced to very inconſiderable villages. Many wells alſo occur on Lycabettus, at the Piræus, in the plain, and all over Attica. Some are ſeen in the vineyards and gardens nearly in their priſtine ſtate; a circular rim of marble, about a yard high, ſtanding on a ſquare pavement; adorned, not inelegantly, with wreathed flutings on the outſide; or plain, with mouldings at the top and bottom; the inner ſurface deep-worn by the friction of ropes. The bucket is a kettle, a jar, or the ſkin of a goat or kid diſtended; and cloſe by is commonly a trough or hollow ſtone, into which they pour water for the cattle. The city was ſupplied with corn from Sicily and Africa; and the regard of the emperors and kings, its patrons, was diſplayed in largeſſes of wheat and barley to be diſtributed, generally in the Odéum. At preſent, Attica is thinly inhabited, and probably produces grain

grain ſufficient for the natives; but the edicts prohibiting exportation are continually eluded, and public diſtreſs bordering on famine enſues almoſt yearly.

The olive-groves are now, as antiently, a principal ſource of the riches of Athens. The wood of theſe trees, watered by the Cephiſſus, about three miles from the city, has been computed at leaſt ſix miles long. The mills for preſſing and grinding the olives are in the town. The oil is depoſited in large earthen jars ſunk in the ground in the areas before the houſes. The crops had failed for five years ſucceſſively when we arrived. The cauſe aſſigned was a northerly wind called Greco Tramontano, which deſtroyed the flower. The fruit is ſet in about a fortnight, when the apprehenſion from this unpropitious quarter ceaſes. The bloom in the following year was unhurt, and we had the pleaſure of leaving the Athenians happy in the proſpect of a plentiful harveſt. By a law of Solon no tree could be planted leſs than five feet, nor an olive or fig-tree leſs than nine feet from one of another proprietor.

The honey, as well as the oil of Attica, was antiently in high repute. Many encomiums are extant on that of Hymettus, in particular, and it deſerves them all. Flies are remarked to buzz about it, without ſettling, which has been attributed to the odour it derived from thyme. The race of bees was ſaid to have been originally produced in Hymettus, and to have ſwarmed from thence in numerous colonies to people other regions. The mountain furniſhes a ſucceſſion of aromatic plants, herbs and flowers peculiarly adapted to maintain them both in ſummer and winter. The hives are ſet on the ground in rows incloſed within a low wall. Their form, and management, and the method of taking the comb without deſtroying the inſects, has been deſcribed [1]. By a law of Solon no perſon was allowed to place a ſtand within three hundred yards of one before eſtabliſhed.

[1] Wheler, p. 411.

PROVI-

PROVISIONS of all kinds are good and cheap at Athens. The frequent and ſevere faſts impoſed by the Greek church have an influence on the market. The Chriſtians are often confined to vegetables or to things without blood; ſuch as ſnails, which they gather from the ſhrubs, the cutle-fiſh, or the ſea-polypus. The latter called by the Greeks octopodes, from the number of its feet, is beaten to make it tender; and, when boiled, is white, like the tail of lobſter, but has not much flavour. Hares, game, and fowl, may be purchaſed for little more than the value of the powder and ſhot. Oranges, lemons, and citrons grow in the gardens. The grapes and melons are excellent, and the figs were celebrated of old. The wines are wholſome, but the pitch, infuſed to preſerve them, communicates a taſte, to which ſtrangers are not preſently reconciled.

WHEN the figs ripen, a very ſmall bird, called by the Italians beccafigo, by the Greeks ſycophas, appears, and is continually ſettling on the branches of the tree and pecking the fruit. If frightened away, they return almoſt immediately, and a perſon ſitting in the corn or concealed by a thicket may fire with little intermiſſion. They are eaten roaſted entire each in a vine-leaf, and are a delicacy. When the olives blacken, vaſt flights of doves, pigeons, thruſhes and other birds repair to the groves for food. Wild turkies are not rare. The red-legged partridge, with her numerous brood, baſks in the ſun or ſeeks ſhade among the maſtic-buſhes. They are fond of the berries in the ſeaſon, and have then a ſtrong but not diſagreeable taſte. In winter, woodcocks abound; deſcending, after ſnow on the mountains, into the plain, eſpecially on the ſide of the Cephiſſus, and as ſuddenly retiring. If the weather continue ſevere, and the ground be frozen, they enter the gardens of the town in great diſtreſs, rather than croſs the ſea; and are ſometimes taken with the hand. Snipes, teal, widgeon, ducks, and the like, are alſo found in plenty. A horſe or aſs is commonly

monly provided by ſportſmen, who go in a party, to bring home what they kill.

HARES are exceedingly numerous. Calling is practiſed in ſtill weather from the latter end of May to about the middle of Auguſt. Three or four men in a company ſtand ſilent and concealed in a thicket, with guns pointed in different directions. When all are ready, the caller applies two of his fingers to his lips, and ſucking them, at firſt ſlowly and then faſter, produces a ſqueaking ſound; when the hares, within hearing, ruſh to the ſpot. In this manner many are ſlaughtered in a day. One of my companions, with Lombardi, a Turk and Greek or two, who were adepts, killed eleven; among which was a female big with young. Theſe animals are ſaid to aſſemble together, to leap and play, at the full of the moon; and, it is likely the ſhepherds, who live much abroad, obſerving and liſtening to them, learned to imitate their voices, to deceive, and make them thus fooliſhly abet their own deſtruction.

THE wild beaſts, which find ſhelter in the mountains, greatly annoy the ſhepherds; and their folds are conſtantly guarded by ſeveral large fierce dogs. The perſon, who killed a wolf, was entitled by a law of Solon to a reward; if a female to one drachm, about ſeven-pence half-penny; if a male, to five drachms. Afterwards a talent, or one hundred and eighty pounds ſterling was paid for a young wolf; and double that ſum for one full grown. The peaſant now produces the ſkin in the Bazar or market, and is recompenſed by voluntary contribution. Parnes, the mountain toward the Cephiſſus, is haunted, beſides wolves, by deer and foxes, as it formerly was by wild boars and bears. The ſportſmen lie in ambuſh by the ſprings, which they frequent, waiting their approach in the duſk of evening. Pliny[1] mentions the deer bred about Parnes and Brileſſus, as remarkable for four kidneys, and the hares as hav-

[1] l. 11. c. 37.

ing

ing two livers[1]. The latter peculiarity in ſome, which we purchaſed, was much noticed by our Swiſs, who once brought the two livers for my inſpection on a plate. The youth of Athens were antiently trained to hunting as a manly and uſeful exerciſe.

The favourite bird of Minerva was the large horned owl. The Athenians ſtamped its effigy on their coin, and placed it as her companion in her temple in the Acropolis. We had not been long at the convent before a peaſant brought us one alive, with the wing broken. This recovered, and was much viſited during our ſtay, as a novelty. Afterwards I ſaw another, flying, in the day-time. They are as ravenous as eagles, and, if preſſed by hunger, will attack lambs and hares. On leaving Athens, we ſet our venerable and voracious priſoner at liberty, not without fear that, after ſo long confinement, he would be unable to procure food, or, being unweildy, to eſcape the wild beaſts, which prowl nightly in queſt of prey.

About the middle of October, while we reſided at the convent, I had the ſatisfaction of ſeeing diſtinctly the phænomenon called a water-ſpout from the window of my apartment, which looked toward the ſea. The weather had changed from ſettled and pleaſant, and clouds reſided on the mountains, black and awful, particularly on Hymettus, whoſe ſide and tops were covered. About ſeven in the morning, when I roſe, a cloud tapering to a point had deſcended in the gulf between the iſlands Ægina and Salamis. Round it at the bottom was a ſhining miſt. After a minute or more, it began gradually to contract itſelf, and retired very leiſurely up again into the ſky. We had little rain this day, but at night pale lightning flaſhed at ſhort intervals, and thunder, burſting over our heads, exceedingly loud, rolled tremendouſly, and it poured down as from open ſluices. The quantity of water, which fell, was anſwerable to the long and viſible preparation, but ſeaſonable; ſeed time approaching.

[1] The partridges in Paphlagonia were found to have two hearts, and the hares in Biſaltia two livers. A. Gellius, p. 906.

ATHENS has on the weſt ſide of the plain the mountains Ægaleos and Parnes, now called Daphne-vouni and Caſha; on the north, Brileſſus or Nozea; on the north-eaſt about ſix miles diſtant, Pentele; and next the Ægean ſea, Hymettus or Telo-vouni. The latter has a gap in it, dividing the greater from the leſſer mountain, which is toward the ſouth and was formerly called Anydrus, from its being deſtitute of water. The clouds attracted by ſome of theſe mountains antiently furniſhed a variety of prognoſtics of the weather. A ſmall cloud in the hollow of Anydrus, or white clouds in ſummer above the greater or leſſer mountain and on the ſide of Hymettus, portended rain. If in the night a long white cloud girded it beneath the top, the rain generally continued for ſome days. A long cloud reſting on Hymettus in winter pre-ſignified a violent ſtorm. At the ſetting of the ſeven ſtars called Vergiliæ, lightning about Parnes, Brileſſus, and Hymettus, if all were comprehended, denoted a great ſtorm; if two, a leſſer; but if Parnes alone, ſerene weather. A ſtorm enſued, if clouds enveloped that portion of Parnes, which was toward Zephyrus or the weſt. It was obſerved alſo, that a cloud reſting on Ægina and above the temple of Jupiter Panhellenius there, was commonly followed by rain.

A DAY or two after the ſtorm before-mentioned, the capuchin, as we were converſing by the window of his apartment, put his hand incautiouſly on the frame, and, ſuddenly withdrawing it, complained of a painful puncture. A Turk, who was with us, on examining the wall, found a ſcorpion of a pale green colour, and near three inches long, which he cruſhed with his foot, and bound on the part affected, as an antidote to its own poiſon. The ſmart became inconſiderable after the remedy was applied; and as no inflammation followed, ſoon ceaſed. The ſting, if neglected, produces acute pain attended with a fever and other ſymptoms for ſeveral hours, until the paroxyſm is over, when, the malignancy of the virus as it were decaying,

decaying, the patient is left gradually free. Some preſerve ſcorpions in oil in a vial, to be uſed if that which commits the hoſtility ſhould eſcape; though it ſeldom happens but on turning up a log or ſtone another may be found to ſupply its place. This was the only one I ever ſaw at Athens, within doors. We ſuppoſed it had entered at the window for ſhelter, and to avoid the danger of being drowned by the flood.

## CHAP. XXVIII.

*We remove from the Convent --- A Turk deſcribed --- The Athenians civil to us --- A Turkiſh foot-race and wreſtling-match --- Dance of the Arabian women --- Greek dances --- Marriages of the Turks --- Of the Greeks --- Of the Albanians --- Funeral ceremonies --- No learning --- Credulity and ſuperſtition.*

WE were inſtructed by the committee of DILETTANTI not to interfere at Athens with the labours of Meſſ". Stuart and Revett, but ſolely to attend to thoſe articles, which they had either omitted or not completed. With this reſtriction, we ſoon perceived, that we had matter to detain us much longer than had been expected. After ſome weeks the proſpect of a ſpeedy concluſion continuing diſtant, we removed from the convent to a large and commodious houſe, belonging to one of the archons. It had many trap-doors and hiding-places, and, ſtanding detached, was called (νησὶ) *the iſland.*

A PLACE where the fair ſex bears no part in ſociety will be juſtly ſuppoſed dull and uniform. Indeed, a Turk is generally a ſolemn, ſolitary Being; with few viſible enjoyments except his pipe and coffee. The former is his conſtant companion. It is his ſolace on the ſofa; and when ſquatting on his hams,

as he is ſometimes ſeen, in the ſhade by the door of his houſe; or in a group, looking on, while the horſes, which are ſtaked down with a rope, feed in the ſeaſon on the green corn. When he is walking or riding, it is carried in his hand or by an attendant. The tube is of wood perforated, commonly long and pliant, and ſometimes hung with ſmall ſilver creſcents and chains, with a mouth-piece of amber. The bole is earthen, and a bit of aloe-wood put into it, while he is ſmoking, augments his pleaſure, yielding a grateful perfume. A ſilken embroidered bag is uſually tucked in at his ſaſh, by his ſide, and contains tobacco. His horſe, his arms, and harám are the other chief objects of his attention. He is grave, ſententious, and ſteady, but fond of narrations and not difficult to be overcome by a ſtory.

THE Turks, obſerving that we did not uſe the ſign of the croſs, and being informed that we diſapproved of the worſhipping of pictures or images, conceived a favourable opinion of us. Their abhorrence of hog-fleſh is unfeigned, and we derived ſome popularity from a report, which we did not contradict, that we held it in equal deteſtation. Several of them frequented our table. The principal Turks came all to our houſe at night, while it was Ramazan or Lent when they faſt in the day-time; and were entertained by us with ſweet-meat, pipes, coffee, and ſherbet much to their ſatisfaction, though diſtreſſed by our chairs; ſome trying to collect their legs under them on the ſeats, and ſome ſquatting down by the ſides. When we viſited them, we were received with cordiality, and treated with diſtinction. Sweet gums were burned in the middle of the room, to ſcent the air; or ſcattered on coals before us, while ſitting on the ſofa, to perfume our muſtaches and garments; and at the door, on our departure, we were ſprinkled with roſe-water. The vaiwode at certain ſeaſons ſent his muſicians to play in our court. The Greeks were not leſs civil, and at Eaſter we had the company of the archons in a body. Several of them alſo eat often with us; and we had daily preſents of flowers, ſometimes

times perfumed, of pomgranates, oranges and lemons freſh gathered, paſtry, and other like articles.

THE Turks have few public games or ſports. We were preſent at a foot-race and at a wreſtling-match provided by a rich Turk for the entertainment of his ſon and other boys, who were about to be circumciſed. A train, headed by the vaiwode and principal men on horſes richly capariſoned, attended the boys, who were all neatly dreſſed, their white turbans glittering with tinſel ornaments, to a place without the city, where carpets were ſpread for them on the ground, in the ſhade, and a multitude of ſpectators waited ſilent and reſpectful. The race was ſoon over, and the prizes were diſtributed; to the winner a ſufficient quantity of cloth for an upper garment, to the next a live ſheep, to the third a kid, to the fourth a huge water-melon. The company then removed to a level ſpot near the ruin of the temple of Jupiter Olympius, and formed a large circle. The wreſtlers were naked, except a pair of cloſe drawers, and were anointed all over with oil.

SOME Arabians and black ſlaves, who had obtained their freedom and were ſettled at Athens, had a feaſt on the performance of the rite of circumciſion. The women danced in a ring, with ſticks in their hands, and turning in pairs claſhed them over their heads, at intervals, ſinging wildly to the muſic. A couple then danced with caſtanets; and the other ſwarthy ladies, ſitting croſs-legged on a ſofa, began ſmoking.

ATHENS was antiently enlivened by the choruſes ſinging and dancing in the open air, in the front of the temples of the gods and round their altars, at the feſtival of Bacchus and on other holidays. The Greeks are frequently ſeen engaged in the ſame exerciſe, generally in pairs, eſpecially on the anniverſaries of their ſaints, and often in the areas before their churches. Their common muſic is a large tabour and pipe, or a lyre and tympanum or timbrel. Some of their dances are undoubtedly of

of remote antiquity. One has been ſuppoſed [1] that which was called *the crane*, and was ſaid to have been invented by Theſeus, after his eſcape from the labyrinth of Crete. The peaſants perform it yearly in the ſtreet of the French convent, at the concluſion of the vintage; joining hands, and preceding their mules and aſſes, which are laden with grapes in panniers, in a very curved and intricate figure; the leader waving a handkerchief, which has been imagined to denote the clew given by Ariadne. A grand circular dance, in which the Albanian women join, is exhibited on certain days near the temple of Theſeus; the company holding hands and moving round the muſicians, the leader footing and capering until he is tired, when another takes his place. They have alſo choral dances. I was preſent at a very laborious ſingle dance of the mimic ſpecies, in a field near Sedicui in Aſia Minor; a goat-herd aſſuming, to a tune, all the poſtures and attitudes of which the human body ſeemed capable, with a rapidity hardly credible.

MARRIAGES are commonly announced by loud muſic at the houſe of the bridegroom. A Turk or Greek neither ſees nor ſpeaks to the maiden beforehand, but for an account of her perſon and diſpoſition relies on his female relations, who have opportunities of ſeeing her in their viſits and at the bath. The Turk, when terms are adjuſted with her family, ratifies the contract before the cadi or judge, and ſends her preſents. If he be rich, a band of muſicians precedes a train of peaſants, who carry each a ſheep, lamb, or kid, with the horns gilded, on their ſhoulders; and theſe are followed by ſervants with covered flaſkets on their heads, containing female ornaments, money, and the like, for her uſe; and by ſlaves to attend her. Years often intervene before he requires her to be brought to his home. The ſtreets through which ſhe is to paſs are then left free; and ſhe is conducted to his houſe, under a large canopy,

[1] Le Roy, p. 22.

ſurrounded

ſurrounded by a multitude of women, all wrapped in white, with their faces muffled. If a Turk finds a pair of papouches or ſlippers at the door of his harám, it is a ſign that a ſtranger is within, and he modeſtly retires. That apartment is even a ſanctuary for females flying from the officers of juſtice.

A PAPAS or prieſt reads a ſervice at the Greek weddings, the two perſons ſtanding and holding each a wax-taper lighted. A ring and gilded wreath or crown is uſed; and, at the end of the ceremony, a little boy or girl, as previouſly agreed on, is led to the bride, and kiſſes her hand. She is then as it were enthroned in a chair, and the huſband remains at a reſpectful diſtance, with his hands croſſed, ſilent and looking at her; until the women enter and take her away, when the men carouſe in a ſeparate apartment. Her face and hands are groſſly daubed over with paint; and one, which I ſaw, had her forehead and cheeks bedecked with leaf-gold.

THE Albanians convey the bride to the houſe of her huſband in proceſſion, on horſeback, with a child aſtride behind her, a looſe veil or canopy concealing her head and face, her fingers laden with ſilver rings, and her hands painted red and blue in ſtreaks. Their dreſs is a red jacket handſomely embroidered, with a coloured Turban. I was preſent at one of their entertainments, which conſiſted of a great variety of diſhes, chiefly paſtry, ranged under a long low arbour made with boughs; the company ſitting on the ground. When the bride is to be removed to a place at a diſtance, ſome women dance before her to the end of the town.

THE wife of a Turk, who lived near us, dying, we were alarmed on a ſudden with a terrible ſhriek of women and with the loud expoſtulations of the huſband. She was carried to the grave at day-break. The Greeks bury in their churches, on a bier. The bones, when room is wanting, are waſhed with wine in the preſence of the neareſt male relation, and then removed.

removed. I was at a funeral entertainment provided by one of the archons, whoſe daughter had been recently interred. The proceſſion ſet out from his houſe, before ſun-riſe, headed by a papas or prieſt and ſome deacons, with lighted candles; the women, who were left behind, ſcreaming and howling. One man bore a large wax-taper painted with flowers and with the portrait of the deceaſed in her uſual attire, and hung round with a handkerchief of her embroidering, in gathers. Two followed, carrying on their heads each a great diſh of parboiled wheat; the ſurface, blanched almonds diſpoſed in the figure of a dove, with gilding and a border of raiſins and pomgranate-kernels. Theſe, on our arrival at the church, were depoſited over the body. The matins ended with a ſervice appropriated to this ceremony, and read by the prieſt near the ſpot. The diſhes were then brought round, and each perſon in his place took a portion, and was afterwards helped in turn to a ſmall glaſs of white brandy called rakí or of wine. The wax-taper, with the handkerchief, was ſuſpended from the ceiling, as a memorial of the girl repreſented on it; and ſome peraus or ſilver pennies were diſtributed to the poor, who attended.

The Turks are a people never yet illuminated by ſcience. They are more ignorant than can eaſily be conceived. Athens now claims no pre-eminence in learning. The leiſure of the Greeks is chiefly employed in reading legendary ſtories of their ſaints tranſlated into the vulgar tongue. This and their nation they ſtyle *the Roman*. It has a cloſe affinity with the antient language, which they call the Hellenic; but the grammar and ſyntax are much corrupted. They ſpeak rapidly, and curtail many of their words, which are farther depraved by incorrect ſpelling. Their pronunciation differs widely from the Engliſh. They have no knowlege of the old quantity of ſyllables, but adhere to the accents, and compoſe verſes in rhyme with great facility. I enquired for manuſcripts, and was told of ſome belonging to the monaſtery of St. Cyriani on mount Hymettus. Theſe were ſhown me, with ſeveral books printed by Aldus, negligently

negligently ſcattered on the floor in a loft at Athens, where the hegumenos or abbot reſided. I wiſhed to purchaſe the manuſcripts, but the conſent of the archbiſhop and of ſome of his brethen was neceſſary; and unfortunately the former, who had been forced to fly, was not re-inſtated in his ſee before we left the place.

CREDULITY and ſuperſtition prevail at Athens and all over the Eaſt. The traveller may ſtill hear of Medeas, women poſſeſſed of magic powers, and expert in various modes of incantation. Amulets or charms are commonly worn to repel any malignant influence. Children are ſeen with croſſes or thin flat bits of gold, called phylacteries, hanging about their necks or on their foreheads, The Turks inſcribe words from the Koran. The Greeks confide in holy water, which is ſprinkled on their houſes yearly by a prieſt, to purify them and to drive away any dæmon, who may have obtained entrance. The inſides of ſeveral of their churches are covered with repreſentations of the exploits of their ſaints, painted on the walls; extravagant, ridiculous, and abſurd beyond imagination. The old Athenian had a multitude of deities, but relied chiefly on Minerva; the modern has a ſimilar troop headed by his favourite Panagía. He liſtens with devout humility to fanciful tales of nightly viſions, and of miracles vouchſafed on the moſt trivial occaſions. The report is propagated, and if, on examination, the forgery be detected on the ſpot, the remoter devotee continues in his conviction, and exults in the contemplation of the ſolid baſis, on which he conceives his faith to be founded. In the firſt year of our reſidence in the Levant, a rumour was current, that a croſs of ſhining light had been ſeen at Conſtantinople pendant in the air over the grand moſque once a church dedicated to St. Sophia; and that the Turks were in conſternation at the prodigy, and had endeavoured in vain to diſſipate the vapour. The ſign was interpreted to portend the exaltation of the Chriſtians above the Mahometans; and this many ſurmiſed was ſpeedily to be effected; diſguſt and jealouſy then ſubſiſt-

ing between the Ruſſians and the Porte, and the Georgians contending with ſucceſs againſt the Turkiſh armies. By ſuch arts as theſe are the wretched Greeks preſerved from deſpondency, rouſed to expectation, and conſoled beneath the yoke of bondage. The traveller, who is verſed in antiquity, may be agreeably and uſefully employed in ſtudying the people of Athens.

## CHAP. XXIX.

*We continue at Athens---Account of Lombardi---The archbiſhop forced to fly---Diſtreſs from want of corn---Intrigues of Lombardi.*

OUR ſtay at Athens was prolonged by unforeſeen obſtacles, which were to be ſurmounted, as they aroſe, before our buſineſs could be completed. Some buildings required ladders ſo long and ſtrong, it was difficult to procure fit materials, or even a workman capable of making them. Several figures could be drawn only from a particular terrace or the window of a houſe, and a churliſh or rapacious owner was to be ſatisfied. The Ramazan or Lent of the Turks, and the Bairam or holidays, interfered. We encountered many a vexatious delay, and our reſidence became irkſome as well from the continual apprehenſion of ſome untoward accident or enſnaring treachery, as from our deteſtation of Lombardi, who haunted our houſe, and, by his hateful preſence and by diſcourſe, which was impure, indelicate, and impious in the higheſt degree, polluted and poiſoned every enjoyment.

LOMBARDI was ſaid to have been a prieſt, and to have robbed the altars of the church. He had fled from his country, it was certain, to avoid the puniſhment of ſome crime of a moſt atrocious nature. He was acquainted with the Latin language, had

had ſome knowlege of medicine, and had lived with ſeveral Baſhas and great Turkiſh officers as their phyſician. He had ſignalized his courage and conduct in dangerous expeditions againſt banditti and inſurgents; which ſervices had been rewarded with money, horſes, and garments lined with ſkins. He poſſeſſed uncommon addreſs, eloquence, profligacy, hypocriſy. He had been a pretended proſelyte to the Greek communion, and had written a book in Italian, entitled "*Truth the "Judge. By Father Bentzoni, a Jeſuit and Convert to the true "Oriental Church;*" of which a tranſlation into the vulgar Greek, with ludicrous cuts, was printed at Johannina, a city of Epirus, and diſperſed over Turkey. The malignancy of this lampoon on Chriſtianity was ſo concealed, that for ſome time the author was reputed a champion for the pure faith of the Greeks. He had alſo compoſed a long and bitter invective againſt an archbiſhop of Lariſſa in Theſſaly. He had been impriſoned at Athens, and had obtained his releaſe with difficulty, by tears, intreaties, and the interpoſition of the Turks. This uſage, however deſerved, had made him outrageous, and revenge was his higheſt gratification. He had employed the moſt unjuſtifiable means to compaſs the downfall, and even the deaths, of his principal enemies. He was recently returned from Conſtantinople, and boaſted, that, by his intrigues there, he had levelled ſome proud archons at Athens, who had lately hoiſted flags as conſuls to European powers; a privilege from which the ſubjects of the Porte were excluded by an edict, which had been enforced during our reſidence at Smyrna. He talked unconcernedly of the death of his elder and favourite ſon, whom he had taken with him, and ſent home in a veſſel, in which the plague afterwards appeared. The young man ſickened in the Piræus, and was removed to a monaſtery; and a another paſſenger dying of it ſuddenly was thrown into a well by the ſhore, with a large ſtone to cover the body. Before our departure, he formally repudiated his wife, who was an Athenian; and renounced her children, a ſon and two daughters, who refuſed to relinquiſh Chriſtianity. The Turks were offended at his want of natural

affection, and pleaded in their behalf. He had espoused a young Albanian in the presence of the Cadi or Turkish Judge, and now co-habited with her; but a plurality of wives ranked among the least criminal of his various enormities.

A GENERAL disquiet of the people likewise contributed to render our situation not agreeable. Some exactions of the archbishop, who was eager to pay the money borrowed for the purchase of his see, made him unpopular. He had incurred also the displeasure of the vaiwode, and an open quarrel ensued on his applying for leave to rebuild or repair a church, and remonstrating that the sum demanded was unreasonable. The vaiwode lifted his pipe to strike him, and, in their altercation, averred he was neither deacon, priest, or bishop. An explanation was asked, when he replied with a proverb, (γαιθαρος αει γαιθαρος) *The ass is always an ass.* The difference was compromised, but soon broke out again. The Greek clergy joined the vaiwode, and the archbishop was expelled Athens.

THE scarcity of corn increased as winter advanced, until the distress of the people was so great, that an insurrection was apprehended daily, and Achmet Aga, to appease the clamour, opened his granaries. Yet the vaiwode, to raise money for the purchase of his post for the ensuing year, sold a large portion of the future grain by contract to Mr. Keyrac, a French merchant, who resided at Nauplia or Napoli in the Morea. The basha of Negropont would have interfered, but the Athenians claim immunity from his jurisdiction. The officers, whom he commissioned to enquire into the abuse, could scarcely procure a lodging on their arrival, and they soon left the town. Achmet Aga refused them admittance at his house, from a dislike of their errand; and the Greeks pleaded a *barát* or charter exempting them from such burdens. Some Turks at another time had required Isofime, who was epitropos or curator, to provide for them a *conac* or place of refreshment, but he would not comply; and, on their threatening to pistol him or to cut off his head with

with their ſabres, had bared his breaſt and extended his neck, declaring, the privilege ſhould not be loſt by want of courage in him to preſerve it. The jealouſy of the Athenians fruſtrated the purpoſe of the baſha, but their murmuring did not ceaſe. The oppreſſion and extortion of the vaiwode were complained of as unprecedented.

LOMBARDI fomented the public diſcord, working in private like a mole underground. His zeal in perſecuting the archbiſhop gave him influence with his enemies and with the vaiwode. He ſpirited up a mob to ſhout, *Barabbas, Barabbas,* on his coming from a church, in which the clergy had been aſſembled; and he uſed every method, which the moſt diabolical malice could ſuggeſt, to blacken his character. He laboured alſo to accompliſh the ruin of other perſons, at whom he had taken offence. One of theſe was a native of Corfu, a practitioner in phyſic, countenanced by M^r. Keyrac; whoſe agent, a Frenchman, urged the vaiwode to do him no injury, and at laſt obtained a promiſe, which was ratified by his putting his hand on the head of his ſon, and ſaying, *So may Iſmaél live.*

## CHAP. XXX.

*Journey to mount Hymettus---An antient well---Veſtiges of Alopece---Arrive at ſome bee-ſtands---Alarmed in the night---Turkiſh rigour---A well---The ſhaft of a mine---Dinner---At Dragoniſi---A ſpeckled owl---The monaſtery of St. Cyriani.*

WHILE we reſided at the French convent, we were informed of certain ſubterraneous wonders ſaid to exiſt in the bowels of mount Hymettus. The report of an eye-witneſs, though of a nature not to be entirely credited, ſeemed to merit ſome attention. Our ſervants provided ropes, wax-tapers, and other

other neceſſaries; and we ſet out on the fifth of October, after the heat of noon, accompanied by Lombardi. We had alſo ſome dogs and falcons belonging to the vaiwode.

We croſſed the Iliſſus and paſſed by the ſite of the Lycéum. After a ſhort ride with the greater Hymettus on our left, the road winding toward the ſea, we came near a village called Dragoniſi, conſiſting of a ruined tower and a very few houſes, on a ſmall eminence in the plain. We alighted beneath a ſhady tree by an antient well ſhaped like a parallellogram, and divided in the middle by five tranſverſe marble beams, one above another. Here a leather bucket was procured, a fire kindled, and coffee made.

Going on, we ſoon came to a ſpot over-run with buſhes, among which are ſeveral wells moſtly choked with ſoil and rubbiſh. Many of the demi or antient boroughs were unimportant places, and, from their want of character, can never be aſcertained. Some too of more conſequence are almoſt equally unknown, the information concerning them not being ſufficiently explicit. This is one of the few to which a name may be aſſigned. On the ſide of Athens next the Heracléum and Cynoſarges was Alopece, the place to which Socrates belonged. A farm at Alopece is on record as only eleven or twelve ſtadia, about a mile and a half, from the city-wall.

We now turned to the left, and entered the gap between the greater and leſſer Hymettus. Here, on our ſpringing a partridge, the Falconer unhooded and let his hawk fly, but the bird, inſtead of purſuing his quarry, ſoared high up in the air, making toward Athens; the Greek his keeper looking at and running after him, until he ſunk again and was recovered. We penetrated into the receſſes of the mountain, and about ſunſet halted by ſome bee-ſtands, and ſupped on the proviſions we had brought from Athens.

Night

NIGHT approaching, we lay down to ſleep among the thickets, each on a ſmall carpet, and wrapped in a *pellice* or garment lined with ſkins; the whole company forming a circle round our horſes and other animals, which were faſtened to the buſhes. About midnight we were diſturbed by a ſudden kicking and confuſion among the horſes, which was followed with a cry of *lycos lycos, a wolf, a wolf.* In an inſtant all were up, with guns ready to fire, but the moon ſhining, the occaſion of our alarm was preſently diſcovered to be an aſs, which from love of ſociety, hope of food, or ſome other motive, had been induced to intrude on us, and now retired precipitately, braying.

AT the dawn of day we aſcended an acclivity of the mountain, the track rough and narrow, and on the margin of a water-courſe; leaving our baggage behind us, heaped in a thicket. We were told it was ſecure amid theſe uninhabited ſolitudes, though unguarded; for, ſuch is the rigour of the Turkiſh polity, if a pilferer be not detected, the vaiwode on complaint levies far more than the value of what is loſt on the diſtrict; rejoicing in the opportunity of uniting his private gain with public juſtice and the ſatisfaction of the party defrauded.

WE were now brought by the Greek, our guide, to a circular well ſunk in the rock many fathom deep, the mouth above forty feet wide. This was the place to be examined. A ſtout piece of wood was cut, and fixed ſo as to project over the brim. The Greek then got aſtride a ſtick tied to a rope, by which he held; another rope was faſtened about his body; and he was let gently down to the bottom. Our Swiſs was lowered next in like manner, and both diſappeared; two narrow paſſages in the well leading, in oppoſite directions, under the mountain. The Swiſs fired a piſtol, but the report did not reach us. On their return, they conveyed up to us, by a rope, ſome ſpecimens of the concretions formed on the roof and ſides, as uſual in caverns.

The-

The ſhape, which a portion of this ſubſtance had chanced to aſſume, proved the occaſion of our journey. The Greek had received from it a lively idea of a human figure, and, filled with admiration, had repreſented it as the image of a caloyer or monk with a venerable beard and of a ſtriking aſpect. We re-hoiſted our two adventurers, and mounting our horſes went back to our baggage by the way we came.

The mountains on this ſide of Athens were once noted for ſilver. The mines were private property, and were worked for the benefit of individuals, to the time of Themiſtocles. By his advice, the republic took poſſeſſion of them, and applied the profits to the building of triremes to be employed in the war with Ægina. Demetrius the Phaleréan ſaid, that the Athenians laboured on them as eagerly as if they hoped to dig up Plutus himſelf, the god of riches. The produce, which at firſt was plentiful, failing, they re-melted the old ſcum and droſs, and found ore, which, from want of ſkill, had not been extracted. The well, to which we were conducted, was probably a ſhaft. The honey of Attica eſteemed moſt exquiſite was taken near the mines.

On our arrival at the thicket where our baggage lay, a couple of Greeks climbed the mountain to ſearch for wild honey; and our ſervants began to prepare dinner, ſtriking fire, and hewing down buſhes with their ſabres. The fold of Muſtapha Bey, a friendly Turk of Athens, ſupplied us with a ſheep fed on the fragrant herbage of Hymettus, They embowelled the carcaſe, and fixed it whole and warm on a wooden ſpit; which was turned by one of them ſitting on the ground. They cut in pieces the heart, liver, and the like, and mingled them on a ſkewer, to be dreſſed on the coals. Some boughs of green maſtic ſerved us at once for tablecloth and diſh. We fell to with knives or fingers, for the latter are principally uſed; and a Greek, kneeling by us, circulated wine, pouring it into

into a ſhell. Our men feaſted in their turn, and made merry, until the heat of noon overpowered them.

AFTER ſleeping, ſome in a ſhallow watercourſe beneath the ſcanty ſhade under which we had dined, and ſome among the thickets at a diſtance, we mounted and returned back to Dragoniſi, where a hoſpitable Albanian received us, ſweeping the ground, and ſpreading a mat for us, before the door of his houſe. We ſupped on fowls, cheeſe, ſalted olives, eggs, and ſuch articles as could be procured. The evening was concluded with wild ſinging and ruſtic dancing. We paſſed the night round a fire, having no mountain as before to ſhelter us, and the air getting cold.

IN the morning the falconer, after placing a piece of raw meat in a tree at a diſtance, unhooded and diſmiſſed a hawk, which immediately flew toward it; but, ſtooping mid-way, ſeized a ſmall ſpeckled owl lurking among the few green tufts ſcattered on the ſurface of the ſoil. The ravenous bird was eaſily deceived by a bit of fleſh, which the falconer ſubſtituted, as uſual, in the room of his prey, and looſed the owl alive from his talons. We likewiſe ſaw a partridge chaſed, taken on the wing, and carried into a thicket.

THE purple hills of Hymettus were the ſcene of the famous ſtory of Cephalus and Procris[1]. The fatal miſtake of the huſband was ſaid to have happened among ſome thickets near a ſacred ſpring or fountain. This ſeems the ſpot called Pera, where was a temple of Venus, and a water, which was believed to conduce to pregnancy and to an eaſy delivery. The ſame, it is probable, is now occupied by the monaſtery of Cyriani. In many inſtances the temple or its ſite, with the conſecrated portion, have changed their owners, and the deity been diſpoſſeſſed by the ſaint. The convent is an old irregular building

[1] Ovid. de Arte Amandi, l. 3. v. 687.

on the ſide of the greater Hymettus, in view from Athens, encompaſſed by a wall with battlements, and entered by a low iron door. The Greek women repair to it at particular ſeaſons, and near it is a fountain much extolled for its virtues. The papas or prieſt affirmed, that a dove is ſeen to fly down from heaven to drink of it yearly, at the feaſt of Pentecoſt. I aſcended to the top of the mountain, where I enjoyed a fine proſpect of the country and of the iſlands in the Ægean ſea, near the coaſt of Attica.

## CHAP. XXXI.

*Towns between Phalerum and Sunium --- Capes and iſlands --- Barrows by Alopece --- Veſtiges of Æxone and Anagyrus --- Entertained by a Greek Abbot --- A Panéum or ſacred cave --- Wheler's rout from Sunium to Athens --- Remarks.*

THE towns on the coaſt, going from Phalerum toward Sunium, were Alimus, Æxone, Alæ of Æxone, Anagyrus, Thoræ, Lampra, Ægilia, Anaphlyſtus, Azenia. Alimus was at the ſame diſtance as Phalerum from Athens, and had a temple of Ceres and Proſerpine. Lampra was the place to which Cranaus the ſucceſſor of Cecrops fled from Amphictyon. His monument remained in the time of Pauſanias, above ſixteen hundred years after his death, and, if a barrow, is perhaps ſtill extant.

THE long promontory, the firſt after Æxone, was named Zoſter, becauſe, it was ſaid, Latona had looſed her zone there in her way to Delos, whither ſhe was conducted by Minerva. On the ſhore was an altar. After Thoræ was Aſtypalæa. Before one of the capes was the iſland Phaura; before the other, Eleuſa; and oppoſite to Æxone, Hydruſa. Toward Anaphlyſ-

tus

tus[1] was a Panéum or cave of Pan, and the temple of Venus Colias. The weſt wind ſcattered the wrecks of the Perſian fleet, after the battle of Salamis, along the ſhore as far as Colias. Before theſe places lay Belbina, at no great diſtance, and the foſſe of Patroclus, but moſt of the iſlands were deſert. Pauſanias mentions cape Colias, with the image of Venus, as twenty ſtadia or two miles and a half from Phalerum. Colias was famous for earthen ware, tinged with vermilion.

SOME information, received ſoon after our return from mount Hymettus, induced us to go in the following month to Vary, a metochi or farm belonging to a Greek monaſtery at Athens, on the ſea-coaſt, and diſtant about four hours. The road led us, as before, to the veſtiges of Alopece, beyond which we ſaw ſeveral ſmall barrows, the ſoil poor and ſtony. Their origin may be deduced from early hiſtory. The Lacedæmonians ſent an army under Anchimolius to free Athens from the tyranny of the ſons of Piſiſtratus. He landed at Phalerum, encamped, was attacked, and killed with many of his men. Their graves or barrows, ſays Herodotus, are by Alopece[2].

ON our approach to the ſhore, ſome veſtiges occurred, it is likely, of Æxone. We then turned, and travelled toward Sunium, through a gap in mount Hymettus, which running out forms the promontory once called Zoſter. Within the gap, near the end, we came to the ſite of a conſiderable town, ſome terrace walls of the ſpecies called Incertum remaining. Beyond theſe is a church. We found ſome fragments of inſcriptions fixed in the wall; and one of my companions afterwards copied a ſepulchral marble recording a perſon of Anagyrus, which, it is probable, was the name of the place. The terrace perhaps was the ſite of the temple of the mother of the gods.

THE convent ſtands on a knoll above the ſea, with Lampra, the promontories Sunium and Scyllæum, and the foſſe of Patro-

[1] ἐνθεν δὲ Ἀναφλυστον---Strabo p. 398. There was a temple of Ceres.
[2] l. v. c. 6. Piſiſtratus died in the year before Chriſt, 528.

clus, Belbina, and other iſlands, in view. We found there the hegumenos or abbot, who was come from Athens to receive us, and two or three caloyers or monks, who manage the farm. We were entertained with boiled fowls, olives, cheeſe, and the like fare. The ſky, as uſual, was our canopy; and after ſunſet, we lay down to ſleep, ſome under a ſhed, ſome in the court, and one of my companions in a tree, where a man had watched the Alóni or corn-floor, which was cloſe by, during the harveſt.

We aſcended early in the morning to a cave or grotto, which was the object of our journey, diſtant about three quarters of an hour, inland, in the mountain. This, which appears to be the Panéum mentioned by Strabo, will be the ſubject of the following chapter. It affords ſhelter to the goatherds in winter, and is frequented at all ſeaſons for water by thoſe who have their occupation on the mountain. Our men made a fire in it to purify the air, and we tarried all day, dining again on a ſheep roaſted whole.

An abſtract of the journey of Sir George Wheler from Sunium to Athens will illuſtrate this portion of the geography of Attica. He directed his courſe along the ſhore of the Saronic gulf and paſſed the night with ſome ſhepherds near Metropis a town on a hill. Ten or twelve miles farther on, he came to ruins on a rock, near a bay. Theſe were called Enneapyrgæ, *the Nine Towers*. From Lampra, three or four miles more inland, he travelled north-weſtward in a cultivated plain to a very few houſes called Fillia. He then turned more north-weſtward into the way to Athens, and entered between two ridges of mount Hymettus, one called Lampra-vouni, the other Telo-vouni. This deſcended with a ſharp point into the ſea, making a promontory named Halikes, before which are four ſmall iſlands or rocks called Camboniſia, *the Button Iſlands*. He then arrived in the plain of Athens.

Of theſe places, Metropis may have been, as he ſuppoſes, Azenia. Enneapyrgæ was Anaphlyſtus. The next village was upper

upper Lampra; and Fillia perhaps was that of which the people were once called Philaidæ. Halikes, with the Camboniſia, was Zoſter with the iſlets about it. Lampra-vouni was on his left hand. He appears to have quitted the coaſt, and to have entered the plain of Athens through the gap dividing the greater from the leſſer Hymettus.

## CHAP. XXXII.

*Diſtinct provinces of the heathen gods --- Their characters and places of worſhip --- A Panéum or Nymphæum, with inſcriptions --- Of Archidamus and the age when he lived --- Of the Nymphs --- Of Nympholepſy --- Of ſacred caves --- Of a cave in Ithaca --- In Paphlagonia --- Of the two entrances --- The offerings --- Deſign of the cave.*

THE pious Athenian was antiently furniſhed with patron-gods for every occupation, ſituation, and purſuit. He who ventured to ſea firſt propitiated Neptune, Amphitrite, and the Nereïds. The artiſt ſacrificed to Minerva and Vulcan; the ſtudent to the Muſes, Apollo their leader, Memory, and Mercury; the lover to Venus and Cupid, Perſuaſion, and the Graces; the huſbandman to Ceres and her ſon Bacchus; and the ſportſman to Diana the huntreſs, Apollo, Pan, the Nymphs, and the deities of the mountains.

THE characters of the gods of Greece were as diſtinct as the provinces over which they were ſuppoſed to preſide. Apollo, with the Muſes about him, was a moſt accompliſhed deity; Pan a very ruſtic. Some were of a ſocial turn and gods of pleaſure; wh le others preferred retirement, and lived ſequeſtered in the country. The city Bacchus was preſent in the theatres; the Nymphs were diſcovered by ſprings and fountains.

tains. Their offerings alſo had commonly a relation to their nature, office, and ideal ſuperintendency. Their altars differed in height, ſhape, or ornaments. The ſubterraneous gods had their trenches; the terreſtrial and the Heroes their hearths. The tenants of Olympus were worſhipped in temples; the Nymphs with Pan and the rural claſs in caves.

THE Panéum or Nymphæum by Vary is a ſingular curioſity, of a ſpecies, it is apprehended, not deſcribed by any traveller. It is found in the mountain-ſide, near a brow. You deſcend through a ſmall mouth; the forked trunk of a tree, with branches faſtened acroſs, ſerving as a ladder. At the landing-place is a Greek inſcription very difficult to be read. It is cut on the rock firſt ſmoothed, and informs us, that Archidamus of Pheræ made the cave for the Nymphs, by whom he was *poſſeſſed*. Oppoſite is a ſmall niche or cavity; with ſome letters, part of a word, ſignifying that the offering for fruits, perhaps a ſmall piece of money, was to be placed there. From the landing-place two ways lead into the cavern. Going down by the narrow ſtairs cut in the rock, on the left hand is inſcribed in very antient characters, "Archidamus the Pheræan." When you are down and face the ſtairs, at the extremity on the right hand is an ithyphallus, the ſymbol of Bacchus; and near it is Iſis, the Egyptian Ceres. The Athenians had early an intercourſe with Egypt, and ſome writers have aſſerted were originally a colony from that country. Under ſmall niches, in two places, is inſcribed, "Of Pan." On the other ſide of the ſtairs are two more niches, and beneath each, "Of Apollo. "Offer." Beyond theſe is a very rude figure of the ſculptor repreſented with his tools, as working, and by it his name, Archidamus, twice repeated, the letters irregular and badly cut. On removing ſome mould we diſcovered that his feet are both turned inward. Near the image of Iſis lay a ſtone, with two ſides inſcribed, once ſet up ſo that both might be viſible. From one I copied "Archidamus the Pheræan and Cholliden-"ſian made this dwelling for the Nymphs;" from the other, "Archidamus

"Archidamus the Pheræan planted the garden for the Nymphs." The ſtairs, which are continued along by the ſide of the rock below the figure of Archidamus, are covered with ſoil formed by leaves or waſhed in by rain from above; and the deſcent to the lower grotto, to which they led, is become ſteep and ſlippery. That is entered by a narrow paſſage left in the partition, which has been rendered pictureſque by petrifactions. It is of a circular form, the ſides adorned with fantaſtic incruſtation, and the roof with ſparry icicles. Of theſe ſeveral are growing up, pointed, from beneath; and ſome have already met and united with thoſe pendant from above. At the bottom is a well of very clear and cold water. On the left hand, going up again, near the landing-place, is a ſquare horizontal cavity; and farther on is an inſcription on the rough rock, not legible. The cavity probably contained the garden of the Nymphs before mentioned, conſiſting of a little ſoil ſet with ſuch herbs and flowers as were reputed grateful to them. If a ſmall trench be deemed unworthy of the appellation, it may be noted, that gardens were planted for Adonis not equal in magnitude even to this plat, each being a ſhell or pot with earth, in which certain vegetables thrived awhile and then withered. Such were the flower-gardens in the hall called by his name in the palace of Domitian at Rome.

ARCHIDAMUS was ſollicitous, as may be inferred from his figure, to tranſmit a knowlege of his perſon to future ages. He was a native of Pheræ, a city of Theſſaly, who had ſettled in Attica and was admitted to his freedom in Chollis, one of the borough-towns. The inſcriptions, as may be collected from the diverſity in the characters and in their powers, are of different dates. That at the landing-place was added, it is likely, long after his deceaſe, as a memorial of his labour and its cauſe; which was nympholepſy. From thoſe which appear to be contemporary with the ſculptor it may be argued that he lived when the Attic or Cadméan and Palamedéan alphabet, conſiſting of ſixteen letters, was in uſe; or before the Athenians

ans were prevailed on [1] to adopt the Ionic alphabet, in which the number was twenty-four. The figure of Archidamus, ſo unſhapely and unſightly, will coincide with a period, when *deſign* was in its infancy and not commonly profeſſed. It is certainly among the oldeſt ſpecimens extant of the beginnings of the art; furniſhing an example of the rough out-line and proportionleſs ſketch, from which it gradually roſe to correctneſs, preciſion, and ſublime expreſſion; animating marble, and giving to ſtatues a perfection of form unequalled by nature, and a dignity of aſpect ſuperior to human.

THE Nymphs were ſuppoſed to enjoy longevity, but not to be immortal. They were believed to delight in ſprings and fountains. They are deſcribed as ſleepleſs, and as dreaded by the country people. They were ſuſceptible of paſſion. The Argonauts, it is related, landing on the ſhore of the Propontis to dine in their way to Cholcos, ſent Hylas, a boy, for water, who diſcovered a lonely fountain, in which the nymphs Euníca, Malis, and Nycheia were preparing to dance; and theſe, ſeeing him, were enamoured and ſeizing him by the hand, as he was filling his vaſe, pulled him in. The deities, their co-partners in the cave, are ſuch as preſided with them over rural and paſtoral affairs. If Priapus be ſubſtituted in the place of Bacchus, he alſo was honoured where goats and ſheep fed and where bee-hives ſtood.

THE old Athenians were ever ready to cry out, a god! or a goddeſs! The tyrant Piſiſtratus entered the city in a chariot with a tall woman dreſſed in armour to reſemble Minerva, and regained the Acropolis, which he had been forced to abandon, by this ſtratagem; the people worſhipping and believing her to be the deity, whom ſhe repreſented. The Nymphs, it was the popular perſuaſion, occaſionally appeared; and nympholepſy is characterized as a frenzy, which aroſe from having beheld

[1] In the fourth year of Olympiad XCIV; or, before Chriſt 399 years.

them.

them. Superſtition diſpoſed the mind to adopt deluſion for reality, and gave to a fancied viſion the efficacy of full conviction. The foundation was perhaps no more than an indirect, partial, or obſcure view of ſome harmleſs girl, which had approached the fountain on a like errand with Hylas, or was retiring after ſhe had filled her earthen pitcher.

AMONG the ſacred caves on record, one on mount Ida in Crete was the property of Jupiter, and one by Lebadea in Bœotia of Trophonius. Both theſe were oracular, and the latter bore ſome reſemblance to that we have deſcribed. It was formed by art, and the mouth ſurrounded with a wall. The deſcent to the landing-place was by a light and narrow ladder, occaſionally applied and removed. It was ſituated on a mountain above a grove; and they related, that a ſwarm of bees conducted the perſon by whom it was firſt diſcovered. But the common owners of caves were the Nymphs, and theſe were ſometimes local. On Cithæron in Bœotia, many of the inhabitants were *poſſeſſed* by Nymphs called Sphragitides, whoſe cave, once alſo oracular, was on a ſummit of the mountain. Their dwellings had generally a well or ſpring of water; the former often a collection of moiſture condenſed or exſuding from the roof and ſides; and this, in many inſtances, being pregnant with ſtony particles, concreted, and marked its paſſage by incruſtation, the ground-work in all ages and countries of idle tales framed or adopted by ſuperſtitious and credulous people [1].

1 Intus aquæ dulces, *vivoque* ſedilia ſaxo,
Nympharumque domus. Virg.

See Theocritus ζ' v. 136, and Strabo, p. 343. Philoſtratus, p. 411, mentions a Nymphæum by the ſea near Puteoli, in which was a well, with a rim of white ſtone. The interpreter has miſtranſlated the paſſage. The author, p. 764, deſcribes likewiſe a picture, in which a cave of Achelous and the Nymphs was repreſented, he obſerves, properly; the images ſeeming of bad ſtone and workmanſhip, as injured by time, and cut by the young thoughtleſs boys of the herdſmen and ſhepherds.

THE deſcription of a cave of this ſpecies in the Odyſſey has been underſtood as ſymbolical, and furniſhed, contrary to all natural interpretation, with myſtic meaning, by Porphyry, a philoſopher, who flouriſhed in the third century [1]. This cave was ſituated near the head of a port in Ithaca. It was obſcure within, but remarkable for perennial water, and ſtone bowls and veſſels, bees depoſiting honey, and long ſtone looms, with nymphs weaving purple garments wonderful to behold. The poet here records real and imaginary reſemblances, probably traced and reported by the iſlanders, and which perhaps he had likewiſe ſeen with admiration. It may be ſurmiſed, that ideal perſonages and repreſentations were antiently found alſo in the Attic cave.

A CAVE in Paphlagonia was ſacred to the Nymphs, who inhabited the mountains about Heraclea. It was long and wide, and pervaded by cold water, clear as chryſtal. There alſo were ſeen bowls of ſtone, and nymphs, and their webs, and diſtaffs, and curious work, exciting admiration. The poet [2], who has deſcribed this grotto, deſerves not to be regarded as ſervilely copying Homer. He may juſtly claim to rank as an original topographer.

THE caves of Ithaca and Heraclea had each two entrances, one toward the north, the other toward the ſouth. At Ithaca, men deſcended only by the northern aperture, the ſouthern being accounted holy and the way of the gods. In the ſecond cave was alſo a track reſerved for ſuperior Beings, and this is deſcribed as both difficult and dangerous, lying on the brink of a deep pit. The ſame diſtinction, it is likely, prevailed in the Attic cave. The perſons, who preſided occaſionally and were benefited by the religion of the place found perhaps a paſſage appropriated to their uſe both convenient and neceſſary, and

1 See Pope's Odyſſey, the notes on v. 124 and v. 134 of the thirteenth book.
2 Q. Smyrnæus, l. 6. v. 470.

obtained

obtained an excluſive right by eſtabliſhing an idea of its ſanctity.

THE countryman and ſhepherd, as well as the ſportſman, has often repaired, it is likely, to this cave, to render the deities propitious by ſacrificing a ſhe-goat or lamb, by gifts of cakes or fruit, and by libations of milk, oil, and honey; ſimply believing, that this attention was pleaſing to them, that they were preſent though unſeen, and partook without diminiſhing the offering; their appetites as well as paſſions, caprices, and employments reſembling the human. At noon-day the pipe was ſilent on the mountains, leſt it might happen to awake Pan, then repoſing after the exerciſe of hunting, tired and peeviſh.

IT is related, where druidiſm prevailed, the houſes were decked with evergreens in December, that the ſylvan Spirits might repair to them, and remain unnipped with froſt and cold winds, until a milder ſeaſon had renewed the foliage of their darling abodes. The gods of Greece, at leaſt the inferior claſs, were conceived liable to like ſufferings. They were capable of diſſolving with heat and ſhivering with cold. Among the puniſhments imprecated on Pan[x], if he ſhould prove unkind, are theſe; that in mid winter he might be expoſed on the bleak mountains of Thrace, and during ſummer in the torrid regions of Æthiopia. The piety of Archidamus furniſhed a retreat for the Nymphs, where they might find ſhelter and proviſion, if diſtreſſed; whether the ſun parched up their trees, or Jupiter enthroned in clouds upon the mountain-top ſcared them with his red lightening and terrible thunder, pouring down a deluge of rain, or brightening the ſummits with his ſnow.

[x] Theocritus, Id. ζ'.

## CHAP. XXXIII.

*Towns on the eaſtern coaſt of Attica --- Of Thoricus --- Of Potamus Of Praſiæ --- Of the port of Praſiæ or port Raphti --- The road to it from Athens --- Extract from Wheler continued.*

ATTICA has the Ægæan ſea on the eaſt. The courſe, coaſting from Sunium, is to the north, inclining to the weſt. The towns on this ſide were Thoricus, Potamus, Praſiæ, Stiria, Brauron, Alæ of Araphen, Myrrhinus, Probalinthus, Marathon, Tricorythus, Rhamnus, and, on the confines of Attica and Bœotia, Oropus. The land at firſt lies between two ſeas, and is narrow. Farther on, it widens. The coaſt, toward Oropus, was gibbous or rounded like a moon.

THORICUS was once a place of importance. It was fortified in the firſt year of the ninety third Olympiad[1]. Xenophon was of opinion, that the workmen might continue their employment at the ſilver-mines in time of war, as this fortreſs was near them by the ſea on the north, and Anaphlyſtus on the ſouth; each diſtant from the other only about ſixty ſtadia or ſeven miles and a half; but recommended the eminence of Beſa, which was mid-way between them, as a proper ſpot for a third fortreſs, where all might aſſemble on an alarm; though he did not apprehend the mines would be attacked, becauſe the enemy, advancing either from Megara, which city was much above five hundred ſtadia or ſixty two miles and a half diſtant, or from Thebes, which exceeded ſix hundred ſtadia or ſeventy five miles, muſt paſs Athens and leave their own country expoſed. The failure of the mines was probably followed by the ruin both of Thoricus and Anaphlyſtus. Pauſanias is ſilent

[1] In the year before Chriſt, 406.

concerning

concerning them; and Mela, who wrote under Claudius Cæſar, mentions the former as then but a name; which, however, is not yet diſuſed. The ſhip, in which Mr. Le Roy ſailed in 1754, was forced into the port by contrary winds. He deſcribes it as oppoſite to *Long Iſland*, ſix miles north-weſt of Sunium, and near a large plain ſurrounded with hills, which on the ſouth are overtopped by a mountain ſtretching toward the entrance of the gulf. This, he ſuppoſes, was Laurium. Among the thickets he diſcovered ſome ruins of a very antient temple. Helene or *Long Iſland* extended along the coaſt from Thoricus as far as Sunium.

AT Potamus was the monument of Ion, from whom the Ionians were named. The Athenians, when they provided a huſband for a grandaughter of Ariſtogiton, who had lived in poverty and obſcurity at Lemnos, gave a farm there as her dowry.

AT Praſiæ was a temple of Apollo. The ſhip named Theoris ſailed from thence annually to Delos with an unknown offering packed in wheat-ſtraw and tranſmitted from the Hyperboreans, a remote people. The monument of Eryſichthon, who died on that voyage, was ſhown there. Some ruins of the town were ſeen by Sir George Wheler, upon the ſhore near the haven, now called port Raphti.

THE port of Praſiæ or port Raphti is deſcribed as a moſt ſafe, commodious, and delightful harbour, almoſt encompaſſed with charming vales riſing gradually and terminating in lofty mountains; the ſlopes covered with pine-trees and verdure. A ſharp point of land, running out into the middle, divides the bay; and toward the mouth are two little iſlands or rocks. One of theſe, on the right hand ſailing in, is high and ſteep, the ſhape exactly conical, the baſe about a mile in circumference. On the ſummit is a white marble coloſſal ſtatue, the poſture ſedent, the head and arms broken off. It is ſuppoſed to have been twelve feet

feet high, when unmutilated; and is placed on a pedeſtal near eight feet high. On the other iſland, which is farther in, is ſeen a maimed marble ſtatue of a female[1]. Theſe images perhaps repreſented Apollo and Diana, and were placed as ſea-marks, or, holding lights, ſerved each as a Pharos to aſſiſt veſſels in finding the port in the night-time.

WHELER viſited port Raphti from Athens. The road lay directly eaſtward. He paſſed by the mountain called St. George about a mile, and made toward the end of Hymettus, which he left on the right hand, about four miles from Athens. In about two miles more he ſaw on his left a village called Agopi, where the plain, which is between Hymettus and the Sunian promontory, begins. He dined at a *metochi* or farm belonging to the convent of St. Cyriani, and continuing his journey arrived at the port, which is reckoned eighteen miles from the city. A beautiful image of a marble lion, the body and neck and head entire and three yards long, was ſeen not many years ago at the door of a church ſtanding about midway, a mile on the left of the road from the port. The diſtant view of Athens on this ſide muſt prevent the moſt inſenſible traveller from approaching with indifference.

TURNING from port Raphti a little to the right, and riding about ſix miles, Wheler arrived at Marcopoli, a ſmall village by ruins of an antient town, it ſeems, of Potamus. In three hours more he came to a ſolitary church, by which were olive-trees and the biggeſt lentiſcus he ever ſaw, with tears of maſtic iſſuing from ſeveral places of the body. He went on an hour and a half, ſouthward, to Kerateia, probably Thoricus, which he deſcribes as an antient place, with ſome remains. It had been deſtroyed by Corſairs. In three long hours he reached Sunium, the track very rocky and bad. About midway he paſſed over a little mountain, where cinders in abundance lay

[1] See Perry's view of the Levant, p. 487; and Wheler's Travels, p. 447.

ſcattered

ſcattered up and down. It then afforded ſome copper, and he was told that ſilver was ſecretly extracted from the ore. The harbour for boats by the ſea-ſide was that in which we moored on our firſt arrival in Attica. This coaſt was part of the region called Paralos.

## CHAP. XXXIV.

*Road to Marathon---Of Cephiſia---An Inſcription at Oxford brought from thence---Another inſcription---Journey continued---Of Brauron---Of Marathon---Funeral of Atticus Herodes---Paſs the night on Pentele.*

MARATHON was diſtant only eighty ſtadia or ten miles from Athens. I was deſirous of ſeeing the plain, and on the fifth of May, after the heat of noon was over, ſet out attended by a couple of Greeks. The elder brother was acquainted with the road, poſſeſſing a ſhare in a ſtand of goats and ſheep in that neighbourhood. We left the two Ionic columns of the reſervoir of *new Athens* on our right; paſſing by a huge ſingle rock, which is ſplit; and by one, on which are inſcriptions moſtly illegible. The mountain of *St. George*, called antiently, it is ſuppoſed, Ancheſmus, was on our right hand. It is a naked range, reaching from near Pentele, with a church of the ſaint[1] ſtanding on the lofty ſummit above the columns and viſible afar.

WE ſoon arrived at Cephiſia, a village ſituated on an eminence by a ſtream near the weſtern extremity of mount Pentele. It was once noted for plenty of clear water and for pleaſant ſhade ſuited to mitigate the heat of ſummer. It has a moſque, and is ſtill frequented, chiefly by Turks of Athens, who retire at

[1] See the View, Ruins of Athens, p. 37.

that

that ſeaſon to their houſes in the country. The famous comic poet Menander was of this place. Atticus Herodes, after his enemies accuſed him to the emperor Marcus Aurelius as guilty of oppreſſion, reſided here and at Marathon; the youth in general following him for the benefit of his inſtruction. Among his pupils was Pauſanias of Cæſarea, the author, it has been affirmed, of the deſcription of Greece.

Atticus Herodes had three favourites, whoſe loſs he lamented, as if they had been his children. He placed ſtatues of them in the dreſs of hunters, in the fields and woods, by the fountains, and beneath the plane-trees; adding execrations, if any perſon ſhould ever preſume to mutilate or remove them. One of the hermæ or *Mercuries* was found in a ruinous church at Cephiſia, and is among the marbles given by Mr. Dawkins to the univerſity of Oxford. This repreſented Pollux, but the head is wanting. It is inſcribed with an affectionate addreſs to him; after which the poſſeſſor of the ſpot is required, as he reſpects the gods and heroes, to protect from violation and to preſerve clean and entire, the images and their baſes; and if he failed, ſevere vengeance is imprecated on him, that the earth might prove barren to him, the ſea not navigable, and that perdition might overtake both him and his offspring; but if he complied, that every bleſſing might await him and his poſterity. Another ſtone with a like formulary, was ſeen there by Mr. Wood; and a third near Marathon.

We diſmounted about ſunſet at a place almoſt deſerted, called Stamati; and after ſupper lay down to ſleep beneath a ſpreading vine before the cottage of an Albanian. Early in the morning, I proceeded, with a guide, to examine an inſcription of which a peaſant had given me information; quitting the ſtrait road to Marathon, between which place and Athens was once a town named Pallene. We ſoon entered between two mountains, Pentele ranging on our right; and on the left, one of Diacria the region extending acroſs from mount Parnes

Parnes to Brauron. Tarrying to water our horſes near ſome houſes, I was preſented by an Albanian with a handful of white roſes freſh gathered. We penetrated into a lonely receſs, and came to a ſmall ruined church of St. Dionyſius ſtanding on the marble heap of a trophy or monument erected for ſome victory obtained by three perſons named Ænias, Xanthippus, and Xanthides. The inſcription is on a long ſtone lying near.

The two mountains are divided by a wide and deep watercourſe, the bed of a river or torrent antiently named Eraſinus. The track is on the margin, rugged and narrow, ſhaded with oleander, flowering ſhrubs, and evergreens. A tree had fallen acroſs, but we paſſed under it, and entered the plain of Marathon at the corner next to Athens; Pentele continuing in the ſame direction toward the ſea, which, with a lofty barrow not far from the ſhore, was now in view. The watercourſe, after winding before a few Albanian cottages, interſects part of the plain and then ceaſes. This village is corruptly called Vronna. The old name was Brauron. Here we procured, not without difficulty, a live fowl, which was boiled for breakfaſt, and ſome eggs, to be fried in oil. We eat under an olive-tree, then laden with pale yellow flowers. A ſtrong breeze from the ſea ſcattered the bloom, and incommoded us, but the ſpot afforded no ſhelter more eligible.

Brauron was noted for a temple of Diana, in which was an antient image of the goddeſs. Iphigenia, the daughter of Agamemnon, was ſaid to have left there the idol, which ſhe conveyed from Scythia Taurica. That had been carried to Suſa by Xerxes, and given by Seleucus to the Laodicéans of Syria, who continued in poſſeſſion of it in the time of Pauſanias. Beyond the watercourſe is a large barrow; and by it, toward Pentele, are three ſmaller; with one, a little out of the line, which had been opened for a furnace or lime-kiln. The cenotaph of Iphigenia is probably among them. Some ſtones

lie about. The lofty barrow, mentioned before, is diſtinct, in the plain, nearer the ſea, and viſible all around.

QUITTING the olive-tree by Brauron, we rode along the edge of the plain, with Pentele behind us; paſſed a ſolitary church, and, after a few minutes, turned into a narrow vale on the left hand. We then croſſed a mountainous ridge, the track rough and ſtony, and came into the road, which leads directly from Athens to Marathon. This place has retained its antient name, is well watered but very inconſiderable, conſiſting only of a few houſes and gardens. It was equidiſtant from Caryſtus in Eubœa and from Athens.

ATTICUS Herodes directed his freedmen to bury him at Marathon, where he died at the age of ſeventy ſix; but the Ephebi or young men of Athens tranſported his body on their ſhoulders to the city, a multitude meeting the bier and weeping like children for the loſs of a parent. The funeral obſequies were performed in the ſtadium, which was choſen for the place of ſepulture. The epitaph of this diſtinguiſhed perſon was a ſingle diſtich.

WE returned toward Brauron along the edge of the plain, and paſſed ſome cottages and a church or two, on the ſite perhaps of Oenoe, which town was near Marathon. We afterwards ſlanted off to the lofty barrow by the ſea. The evening approaching, we repaired to a goat-ſtand on the ſide of Pentele, not far from Brauron. The peaſants killed and roaſted a kid for my ſupper, after which I lay down to ſleep in the lee of a huge bare rock. This region abounds in wolves. Several large and fierce dogs guarded us, and at intervals barked vehemently and ran together, in a troop, as it were to an attack, or to repel ſome wild beaſt from their charge. Theſe dogs render it very dangerous for a ſtranger to go near their ſtation even in the day-time, unleſs accompanied by one of their keepers; and then likewiſe I have ſeen them not eaſily pacified, and prevailed on to retire.

CHAP.

## CHAP. XXXV.

*Of the plain of Marathon --- Extract from Wheler --- Of Rhamnus --- The battle of Marathon --- Deſcription from Pauſanias --- The large barrow.*

THE plain of Marathon is long and narrow. Oppoſite to the range of mountains, by which the village ſtands, is the ſea. Pentele, with a lake at the extremity, as I noted from one of the ſummits, is the ſouthern boundary. At the other end is alſo a ridge, the iſthmus of a conſiderable promontory once named Cynoſura. This is beyond a marſh or lake, from which a ſtream iſſued; the water at the head fit for cattle, but ſalt near the mouth and full of ſea-fiſh. Many aquatic birds, ſuch as we ſaw by the Gygæan lake, were flying about. The ſoil is reputed exceedingly fertile. We rode through ſome very thick corn of moſt luxuriant growth, and the barley of this tract was antiently named Achilléan, perhaps from its tallneſs.

WHELER, travelling on in the plain, paſſed by Marathon, and croſſed a river, which deſcends from the mountains near it, and enters the ſea. Soon after he came to a fountain, of which the water ſeemed preſently to ſtagnate into a lake or rather a marſh or bog, at times almoſt dry; then covered with ruſhes and weeds. Some caloyers or monks of the convent of Pentele attend the fiſhery, which furniſhes very large eels, and look after the buffaloes, which are fond of feeding and wallowing in the mire. By the fountain was a ruined town and a church, where he ſuppoſes Tricorythus ſtood. About a mile farther on was a little village called Chouli, inhabited by Albanians, who had another village of the ſame name on the mountains; the cold forcing them to deſcend with their cattle in winter, and

the drought, with the flies ſwarming from the lake, to return in ſummer. He proceeded three or four miles northward, and came to the ſea-ſhore oppoſite to Eubœa, and to a ruined town ſituated in the iſthmus, and called Tauro-caſtro or Hebræo-caſtro, antiently Rhamnus. The mountain ends here in unpaſſable rocks and precipices.

Rhamnus was ſixty ſtadia or ſeven miles and a half from Marathon, in the road going from thence to Oropus by ſea. It was famous for a temple of Nemeſis, now reduced to a heap lying on a hill in the middle of the iſthmus. The ſtatue was exceedingly celebrated, and ten cubits or fifteen feet high. It was made by Phidias out of a block of marble, which the Barbarians, intending to erect a trophy in Attica, had tranſported from Paros. The ruins, conſiſting of white marble, are viſible afar off. I wiſhed to examine the ſpot, but was too ſlightly attended to advance farther on that ſide, the Turks of Eubœa bearing a very bad character.

The Barbarians croſſed from Ionia under Datis and Artaphernes, with a fleet of ſix hundred triremes. They reduced Caryſtus and Eretria, and ſet the ſlaves taken at the latter town on ſhore on Ægileia, an iſland belonging to Styra near Caryſtus. They were conducted by Hippias to the plain of Marathon, as a place ſuited to their cavalry. The Athenian army did not exceed nine thouſand, reckoning the old men and the ſlaves. A thouſand Platæenſians, who joined it while drawn up in the Heracleum or ſacred portion of Hercules at Marathon, were placed in the left wing. The line was of equal extent with that of the enemy, and the diſtance between them not leſs than a mile. The Barbarians broke the centre, which was thin and weak, and purſued the routed troops up the country; but the wings, which conquered, uniting to receive them on their return, they alſo were beaten, and the ſlaughter reached to the ſhips, of which ſeven were ſeized. Many of the fugitives, from confuſion and ignorance, took toward the marſh, and, crouding one on

on another, were driven into it. Six thouſand and four hundred were ſlain. The loſs of the Athenians amounted only to one hundred and ninety two. It had been uſual to inter the citizens who periſhed in war, at the public expenſe, in the Ceramicus without the city; but the death of theſe was deemed uncommonly meritorious. They were buried, and a barrow was made for them, where their bravery had been manifeſted. The Athenians continued to commemorate this victory, which was obtained in the firſt year of the ſeventy ſecond Olympiad[1], in the time of Plutarch.

PAUSANIAS examined the field of battle about ſix hundred years after this event. His account of it is as follows. "The "barrow of the Athenians is in the plain, and on it are pillars "containing the names of the dead under thoſe of the tribes "to which they belonged; and there is another for the Platæ-"enſians and ſlaves; and a diſtinct monument of Miltiades, "the commander, who ſurvived this exploit. There may be "perceived nightly the neighing of horſes and the claſhing of "arms. No perſon has derived any good from waiting on "purpoſe to behold the ſpectres; but their anger does not fall "on any one, who happens to ſee them without deſign. The "Marathonians worſhip thoſe who were ſlain in the battle, "ſtyling them heroes.---A trophy alſo of white marble has "been erected. The Athenians ſay the Medes were buried, "religion requiring that the corpſe of a man be covered with "earth; though I was not able to find any place of ſepulture; "for there is no barrow or other ſign viſible, but they "threw them promiſcuouſly into a pit.---Above the lake "are the marble-mangers of the horſes of Artaphernes, with "marks of a tent on the rocks."

MANY centuries have elapſed ſince the age of Pauſanias, but the principal barrow, it is likely, that of the gallant Athenians,

[1] Before Chriſt, 491.

ſtill

ſtill towers above the level of the plain. It is of light fine earth, and has a buſh or two growing on it. I enjoyed a pleaſing and ſatisfactory view from the ſummit, and looked, but in vain, for the pillars on which the names were recorded, lamenting that ſuch memorials ſhould ever be removed. At a ſmall diſtance northward is a ſquare baſement of white marble, perhaps part of the trophy. A Greek church has ſtood near it; and ſome ſtones and rubbiſh, diſpoſed ſo as to form an open place of worſhip, remain. The other barrows mentioned by Pauſanias are, it is probable, among thoſe extant near Brauron.

## CHAP. XXXVI.

*A cave and the goat-ſtand of Pan near Marathon --- Story of the woman of Nonoï --- Way to the cave --- Account of it --- Remarks.*

" A LITTLE farther from the plain than Marathon, ſays " Pauſanias, is the mountain of Pan, and a cave worth ſee- " ing. The entrance into it is narrow. Paſſing it, there are " houſes and fonts or waſhing-places; with the goat-ſtand of " Pan, as it is called, being rocks, which have been likened " chiefly to goats. On this ſide is Brauron."

I ENQUIRED for this cave of a peaſant, who came to me, while I tarried beneath the olive-tree. He affirmed it was not much out of my way to Marathon, and undertook to conduct me to it. In the vale, which we entered, near the veſtiges of a ſmall building, probably a ſepulchre, was a headleſs ſtatue of a woman ſedent, lying on the ground. This, my companions informed me, was once endued with life, being an aged lady poſſeſſed of a numerous flock, which was folded near that ſpot. Her riches were great, and her proſperity was uninterrupted. She

She was elated by her good fortune. The winter was gone by, and even the rude month of March had ſpared her ſheep and goats. She now defied Heaven, as unapprehenſive for the future, and as ſecure from all miſhap. But Providence, to correct her impiety and ingratitude, commanded a fierce and penetrating froſt to be its avenging miniſter; and ſhe, her fold, and flocks were hardened into ſtone. This ſtory, which is current, was alſo related to me at Athens. The grave Turk cites the woman of Nonoï, for ſo the tract is called, to check arrogance, and enforce the wiſdom of a devout and humble diſpoſition. I regretted afterwards my inattention to it on the ſpot; for I was aſſured that the rocky craggs afford at a certain point of view the ſimilitude of ſheep and goats within an incloſure or fold.

The road from Athens deſcending toward Marathon is rough and narrow. By the ſide at the foot of the hill is a tall tower; and below, a rivulet called Catakephalari. In the ſtream were veſtiges of antient building, probably of the fonts or places where the women waſhed linen. We paſſed by them to a ſhallow river, which we croſſed in view of Marathon. Our guide led us up the ſtream to a ſmall arched cave near the brow of the rock above the current, uſed perhaps by ſhepherds, while their flocks are browſing or drinking below. This place not correſponding with the deſcription in Pauſanias, I re-mounted, intending to enquire at Marathon. On the way we came to a mill, in which ſix or ſeven Albanians were ſitting in a circle on the floor at dinner. One of them declared the grotto was near, and that on ſome occaſion he had been in it. We tarried while they diſpatched their homely fare, of which they invited me to partake, and then returned with five of them to the rivulet; and quitting our horſes, aſcended the mountain-ſide, which is ſteep, with the tower on our left hand.

The cave has two mouths diſtant only a few feet from each other. The rock before them is flat and ſmooth; and, above them,

them, is cut down perpendicularly. The entrances are low and narrow. That oppoſite to the left hand is leaſt commodious. By this, two of the ſavages with a light, creeping on their bellies, got in, not without difficulty, the aperture barely admitting the body. I followed, and ſoon arrived in a chamber, where I could ſtand on my feet. The roof and ſides were incruſted with ſpar. We proceeded into ſimilar chambers, in one of which was water; often ſtooping and creeping; my conductors with their piſtols cocked, fearing ſome lurking wolf or wild beaſt. I made my egreſs at the avenue intended for mortals, or that moſt eaſy; very dirty, but pleaſed with what I had ſeen, as well as glad to reviſit day, and to regain a purer atmoſphere, with freedom of reſpiration; the moiſt air confined within being ſaturated, as it were, with the ſmoke of our wax-tapers and cedar torches. We diſmiſſed the Albanians, and proceeded to Marathon.

THE reader will recollect the account we have given of the god Pan, and his proweſs at the battle of Marathon. It is likely, the mountain owed its name and the cave to his ſuppoſed merit in that tranſaction. He became a favourite deity, and, it ſeems, was provided with a habitation near the ſpot, where he had acquired ſo much renown. But now Pan with his terrors is forgotten. His goat-ſtand is poſſeſſed by an ideal woman; and the old fable concerning it, whatever it was, is ſupplanted by a modern fiction, ingenious as capable of moral application. Both tales, it may be remarked, have been engrafted on the ſame ſtock; and each, as in the metamorphoſis of Niobe, has appealed to the judgement of the eye, and reclined in ſome meaſure for ſupport on the evidence of appearances, which exiſt.

CHAP.

## CHAP. XXXVII.

*Aſcend mount Pentele --- The Quarries --- Chapels, &c. --- The Monaſtery of Pentele --- Return to Athens --- Numerous Churches, &c.*

I LEFT the goat-ſtand by Brauron early in the morning, followed by the good wiſhes of my ruſtic hoſt, and began to aſcend Pentele; chuſing to croſs the mountain, rather than return to Athens by the way, which we came. The track, as we advanced, became ſo rough and ſteep, and ſo full of hazard from precipices, that I had frequent occaſion to be diſpleaſed with this preference. At length, however, we attained nearly to the ſummit, and alighted to refreſh on a green ſpot by a ſpring.

DESCENDING on the oppoſite ſide, we diſcovered a caloyer or monk tending his flock, and were directed by him to the quarries, which lay out of the beaten track, on a root of the mountain. The upper quarry is open to the ſky, with the rock cut down perpendicularly; the lower is remarkable for vaſt humid caverns. In theſe the wide roof extends awfully over head, and is adorned with hollow pendant tubes, like icicles, each having a drop of clear water quivering at the end, and by its fall about to add to the ſpars growing up beneath. Within the entrance, on the right hand, a ſmall tranſparent petrifying ſtream trickles down the ſide of the rock; ſpreading with many curious ramifications, as if congealed by froſt; and forming bowls and baſins, from which it overflows. A well is ſunk deep in the mountain, with a narrow way down to the water, which is exceedingly cold. We ſaw chippings of marble; and were ſhown at Athens a chryſtal found in this quarry.

THE marble of Pentele was eſteemed both by the ſtatuary and architect. Athens owed many of its ſplendid edifices to the vicinity of that mountain and of Hymettus, where alſo is a quarry in view from the town. After its decline, the ruins furniſhed plenty of materials for ſuch buildings as were wanted. The lower quarry has, within the mouth, ſome ruined chapels, the walls painted with portraits of ſaints. Without it, high up, is a ſmall ſquare building or room, with a window, projecting from the ſteep ſide of the rock, which has been cut down perpendicularly, except a narrow ridge reſembling a buttreſs. This is covered with thick and antient ivy, and terminates ſome feet below, leaving the place inacceſſible without a ladder, which, it is likely, was placed there and occaſionally removed. I ſhould ſuppoſe it the cell of ſome hermit, but it ſeems to have been planned and erected, when the quarry was worked. It was deſigned perhaps for a centinel, to look out and regulate by ſignals the approach of the men and teams employed in conveying marble to the city.

WE deſcended by a very bad track to the monaſtery of Pentele, a large and ordinary edifice, with the church in the middle of the quadrangle. The monks here were ſummoned to prayers by a tune, which is played on a piece of iron hoop ſuſpended. They are numerous, but were now diſperſed, having each his particular province or occupation. I was courteouſly received by the few who were reſident; and enjoyed there the luxury of ſhade under ſome trees by a clear ſtream, with good wine, water, and proviſions. My carpet was ſpread in the area of the quadrangle, near a gate-way, under which we ſlept at night. I enquired for the manuſcripts, which were ſhown to Sir George Wheler in 1676, but found no perſon who had knowlege of them. The monaſtery is one of the moſt capital in Greece, and enjoys a conſiderable revenue from bees, ſheep, goats, and cattle, arable land, vineyards, and olive-trees. The protection

protection of the Porte is purchaſed yearly, as the cuſtom is, and at a price not inferior to its ability.

THE next evening we deſcended from Pentele into the plain, and paſſed by Callandri, a village among olive-trees, to Angelekipos or *Angele-gardens*. This place is frequented in ſummer by the Greeks of Athens, who have their houſes ſituated in a wood of olives, of cypreſſes, and of orange and lemon-trees, with vineyards intermixed. The old name was Angele; and, it is related [1], the people of Pallene would not intermarry with the inhabitants becauſe of ſome treachery which they had experienced in the time of Theſeus. We rode on, leaving the road to port Raphti on our left; and, keeping the range of Ancheſmus on our right, came near a monaſtery called Hagios Aſomatos, ſtanding among olive-trees not far from the junction of the two rivers, the Eridanus and Iliſſus. The place, where water is collected to be conveyed in chanels to the town, is at no great diſtance. From the monaſtery of Pentele to Athens is reckoned a journey of two hours.

THE old Athenians ſanctified even their mountains. Minerva had a ſtatue at Pentele; Jupiter, on Ancheſmus, which is mentioned as not a large mountain; and alſo on Hymettus, and on Parnes. The latter was made of braſs. On Hymettus were altars likewiſe, of the *ſhowery* Jupiter, and of Apollo *the preſager*; and on Parnes was an altar of Jupiter *the ſignifier*, with one on which they ſacrificed to him under different titles, ſtyling him *ſhowery* or *innocent* as directed by the weather. The later citizen has equalled, if not ſurpaſſed, the piety of his heathen predeceſſor, and has ſcattered churches and convents over the whole country. They occur in the fields, and olive-groves, in the nooks and the receſſes of the mountains.

[1] Wheler, p. 450.

## CHAP. XXXVIII.

*The northern boundary of Attica --- Wheler's rout from Marathon to Oropus --- Eleutheræ --- Deceleia --- Phyle --- Harma --- Wheler's rout from Thebes to Athens.*

ATTICA was ſeparated from Bœotia on the north by a range of mountains, many-named, extending weſtward from Oropus to the Megaris or country of Megara. On the confines were Panactos, Hyſiæ ſituated by the Aſopus under mount Cithæron, and Oenoe by Eleutheræ. Oropus was forty four miles from Athens, thirty ſix from Thebes, and twenty four from Chalcis in Eubœa [1].

WHELER, leaving Marathon, aſcended the mountain now called Nozea, and travelled by the river, which has its courſe to the plain interrupted by little cataracts or water-falls. After an hour and a half he paſſed a ruined village, called Kalingi, on the ſide of the mountain; and, riding as long in the plain on the top, Capandritti or Capodritti, famous for good wine. He proceeded an hour farther, by an eaſy aſcent, to the higheſt point of the mountain. He then deſcended an hour and more along a torrent, and arrived at a town on the ſide called Marcopoli, where he ſaw ſome antient fragments. Lower down he came to the ſhore of Euripus, and, after riding by it two hours and a half, to the mouth of the Aſopus, which river was then ſwelled by rain from mount Parnes and not fordable on horſeback. He travelled along the banks to Oropus, a town two or three miles from the ſea.

THE territory of Platæa was contiguous with Attica more weſtward or on the ſide of Eleuſis, and mount Cithæron was the

[1] Antonine Itinerary.

boundary

boundary of Bœotia; Eleutheræ having ſurrendered to Athens not from compulſion but voluntarily, from a deſire to be under its government and from hatred of the Thebans. Ruins of the wall and of houſes remained at Eleutheræ in the time of Pauſanias. In the plain before it was a temple and ſtatue of Bacchus; and more remote, a ſmall cave with a fountain of cold water; where, it was related, the twin brothers Zethus and Amphion were expoſed by Antiope their mother, and found by a ſhepherd.

DECELEIA, a town viſible from Athens, was toward Oropus. It was one hundred and twenty ſtadia or fifteen miles from the city, and equidiſtant from Bœotia. This place was reſpected by the Lacedæmonians, becauſe when Caſtor and Pollux were in queſt of their ſiſter Helen, Decelus informed them, ſhe was concealed by Theſeus at Aphidna. They fortified it with a wall in the nineteenth year of the Peloponneſian war. It was the burying-place of Sophocles and his anceſtors. When the poet died, it was ſaid, Bacchus appeared to Lyſander in his ſleep, and bade him permit the body to be put into the ſepulchre.

PHYLE was a caſtle toward Bœotia, one hundred ſtadia or twelve miles and a half from Athens. It was reckoned impregnable, and was the place to which Thraſybulus fled from the thirty tyrants. It is now called Bigla-caſtro, the *Watch-caſtle*. The antient fortreſs is almoſt entire[1], ſtanding on a high rock in the way from Thebes, the top not half a mile in circumference, the walls of hewn ſtone well cemented. Athens may be ſeen from it.

AN oracle had directed, that the victims, which the Athenians were accuſtomed to ſend to Delphi, ſhould not depart until it lightened at Harma, a place on mount Parnes, by

[1] Wheler, p. 334. Pococke, p. 160.

Phyle;

Phyle; and this ſignal was expected during three months, certain prieſts watching in each three days and nights. Their ſtation was at the hearth of the *lightning* Jupiter, on the wall between the temple of Apollo Pythius and the Olympiéum at Athens.

WHELER, with his companion, travelled ſoutheaſtward from Thebes along the ſtream Iſmenus, and aſcending came to the ſource, a very large, and clear ſpring. He continued to mount a mile or two, and then deſcending croſſed a bridge over the Aſopus. He paſſed the top of a rocky hill, the way bad, to Vlachi a village of Albanians, where he obſerved ſome antient walls, and caves underground. On a ſummit was a little tower, from which Thebes might be ſeen. This was on a ridge of Cithæron, which runs eaſtward toward Oropus. He went on two hours and a half in a plain, and ſaw ſeveral ponds[1] with plenty of wild ducks and teal, and many low oaks, of the ſpecies which produces the large acorns. He then aſcended Parnes, a great and high mountain almoſt covered with pine-trees, now called Caſha, from a village on the ſide in the way down toward Attica. He paſſed the night in a ruined khan by a very curious fountain, reſorted to by wolves, and bears, and wild boars, which abound. Phyle was juſt by this place. From the eminence he looked down, as he relates, with unſpeakable pleaſure and content on the celebrated Athens, and the noble plains ſo famous in antient ſtory. A narrow dangerous track led by Caſha to the foot of the mountain; and a level road from thence to Athens; paſſing by a wood of olive-trees, with ſeveral pleaſant villages in it, watered by a river. Every ſhepherd they met here bade them welcome, and wiſhed them a good journey.

[1] See Strabo, p. 406.

CHAP.

## CHAP. XXXIX.

*Excurſions by ſea --- The ſtraits of Salamis --- Manner of fiſhing with a light --- Mode of living --- Arrive at Eleuſis.*

I VISITED the principal places of the Saronic gulf in two excurſions by ſea from Athens. One was in a caicque or wherry, with Lombardi and a couple of fiſhermen. We were off Ægina on the twenty ninth of March, O. S, and obſerved about ſunſet a ſtaff of light near the horizon, in the ſouth-weſt, which appeared again the next evening. We returned ſooner than was intended, finding our little boat too much incumbered with proviſions and neceſſaries to proceed with comfort or ſafety. Another wherry with two men was hired to carry luggage and an Albanian ſervant; and in the evening, April the ſeventh, we left Athens on horſeback, paſſing by ſome cotton-grounds to the ſea ſhore.

THE creek, in which our wherries waited, is to the weſt of the Piræus, and was antiently named port Phoron or *Thieves' port*. By the coaſt is a low naked range of mountains, once called, with a town, Corydallus. The partridges between it and the city were obſerved to have a different note from thoſe beyond[1]. Farther on was Ægaleos a woody mountain, and a ferry over to the iſland of Salamis, by which ſtood antiently an Heracléum or temple of Hercules. Amphiale was a root running out into the ſea, with a quarry above it. Two rocky iſlets near the cape were named Pharmacuſæ, and on the greater was ſhown the burying-place of Circe, perhaps a barrow. After Amphiale was the town named Thria, the Thriaſian coaſt and plain, and Eleuſis; beyond which are the two mountains

[1] Toward the city κκκκκβιζεσιν. Beyond the mountain ηηηνβιζεσιν.

Kerata

Kerata or *The horns*, which divided Attica from Megaris. The iſland Salamis, now called Coluri, is oppoſite; and a long, narrow, rocky point called antiently Cynoſura or *The dog's tail* extends toward port Phoron. The chanel in ſeveral places is narrow and intricate. It is land-locked by Amphiale and the oppoſite cape. The width at the ferry was only two ſtadia or a quarter of a mile.

AFTER ſupping on a turkey, which our men roaſted on the ſhore, we lay down to ſleep among the bare rocks, waiting until the moon was ſet. We embarked with a rougher ſea than was pleaſing, and rowed out in the dark toward the iſland, intending to fiſh. We joined our two ſeines, and the boats parted, moving each a different way, a man letting the net gently down into the water. We met again in the centre, when ſome embers, which had been hidden, were blown up and expoſed on an iron grate. The flame was fed with cedar dipped in oil; which, blazing in the wind, brightened over the deep; the red coals hiſſing as they fell and were extinguiſhed. At the ſame time we began to clatter with wooden hammers on the ſides and ſeats of the wherries, to daſh with a pole, and to throw ſtones; diſturbing and driving the fiſh, and darting a trident or ſpear if any appeared at the top, dazzled by the light; ſprinkling oil to render the ſurface tranquil and the water pellucid[1]. The men drew up the net with caution, fearing the fins of ſome poiſonous fiſh, particularly the ſcorpion, which is killed with a blow on the head, while entangled, when the danger ceaſes. The boats meeting again, they untie the ſeines, and throwing the fiery brands into the ſea, proceed in the dark to ſome other place. This is the common method of fiſhing in theſe ſeas. It is of antient origin, and not unnoticed by the

[1] The antients knew this property of oil. Pliny tells us, "Mare omne oleo tranquillari; et ob id urinantes ore ſpargere, quoniam mitigat naturam aſperam lucemque deportet." v. 2. p. 122. See alſo Plutarch.

Greek

Greek poets[1]. Many fires are ſeen on the water nightly about the mouth of the gulf of Smyrna.

We continued toſſing and toiling on the waves until the morning dawned, when we had taken a conſiderable quantity of mullet, with ſome cuttle-fiſh, and a ſea-ſpider or two. We then landed, and made a fire with pieces of dry wood, and brands collected along the ſhore. Some red mullets were dreſſed on the coals for breakfaſt, and the nets ſpread in the ſun to dry. When the moon was down we reſumed our watry occupation. We continued near a week in the ſtraits. The men in the day-time were employed in ſalting fiſh, or in rowing along the coaſt, and looking for the echinus or ſea-cheſnut, cockles, oyſters, and the like; ſprinkling oil on the ſurface, when neceſſary; and taking them up with iron inſtruments faſtened in long poles. The ſea polypus lurks at the bottom of the water. We found the penis marinus with the pointed ends of the two ſhells fixed in the mud, and the fan or broad part open. The fiſh is like a muſcle, and occupies only the lower portion; but each has guards, a kind of ſhrimp, generally two or three in number, which live in the vacant ſpace, and give it notice to ſhut up on the approach of danger. We ſlept on ſhore, often in ſcanty ſhade; and rambled on the mountains, which are covered with low buſhes of lentiſcus or maſtic. We killed ſome partridges, and I was aſſured, that in this region they are heard to ſing, and ſometimes are ſeen perching. It was amuſing to view the waves raging, and to liſten to the roar about the headlands and promontories; while in the lee it was ſtark calm. The experienced mariner judges of the ſtorm unfelt and unſeen, and is directed by the noiſe to launch forth or to tarry in the portlet.

We landed by the ferry, where ſome paſſengers waited the return of the boat; but I found no veſtiges of a temple. We

[1] See Oppian. Cyneg. l. 4. and a beautiful ſimile in Q. Smyrnæus, l. 7. v. 568.

viſited a monaſtery oppoſite to it in the iſland. This is a recent ſtructure, pleaſantly ſituated, not far from the ſea. We repleniſhed our ſkins and veſſels there with wine, and dined under a tree. We touched alſo on the Pharmacuſæ, now called Megala Kira and Micra Kira. A ruinous church on one of them afforded us ſhelter from the ſun. We coaſted the level Thriaſian plain, then green with corn, and entered the port of Eleuſis. We left our wherries, and paſſed through corn to the village, which is at ſome diſtance. A reſpite from fiſh, ſea-weed fried in batter, and the like fare, was not unacceptable.

## CHAP. XL.

*Of the Eleuſinian Myſteries --- Of Eleuſis --- Of the myſtic temple and the miniſters --- Of the ſecreſy obſerved by the initiated --- An hypotheſis concerning the deſign of the myſteries --- Account of the ceremony of initiation --- The foundation of the myſteries.*

" CERES, ſays an Athenian orator, wandering in queſt of " her daughter Proſerpine, came into Attica, where ſome good " offices were done her, which it is unlawful for thoſe, who " are not initiated, to hear. In return ſhe conferred two un- " parallelled benefits; to wit, the knowlege of agriculture, by " which the human race is raiſed above the brute creation, and " the myſteries, from which the partakers derive ſweeter hopes " than other men enjoy, both as to the preſent life and to " eternity." It was the popular opinion, that the Eleuſinian goddeſſes ſuggeſted prudent counſel to their votaries, and influenced their conduct; that theſe were reſpected in the infernal regions, and had precedence in the aſſemblies of the bleſſed; while the unhallowed were in utter darkneſs, wallowing in mire, or labouring to fill a leaky veſſel. The Athenians were ſollicitous to ſecure theſe advantages to their children, by having them initiated

initiated as ſoon as was allowed. Diogenes the Cynic was more ſenſible. He aſſerted it was ridiculous to imagine that Ageſilaus and Epaminondas were exiſting in filth, or that any perſon from the ſole merit of initiation would obtain a place in the iſlands of the happy.

CERES was ſuppoſed to be particularly partial to Eleuſis and its vicinity. There were the memorials of her preſence and of her bounty; the well named Callichorus, by which ſhe had reſted, in the reign of Erectheus; the ſtone, on which ſhe ſate, named *the ſorrowful*; the Rharian plain, where barley was firſt ſown; and the threſhing-floor and altar of Triptolemus, a herdſman, whom ſhe inſtructed in the culture of that grain, the uſe of which ſucceeded to acorns. There alſo the grand myſteries were celebrated. This exhibition enriched Eleuſis, which had increaſed to a city. The Athenians reduced it to the rank of their demi or towns, but ſtill the reputation of the goddeſs was unſullied. Her myſteries continued to poſſeſs a pre-eminence in holineſs, and to be accounted as much ſuperior to all other religious feſtivals as the Gods were to the Heroes. Even the garments worn at the ſolemnity were ſuppoſed to partake of their efficacy, and to be endued with ſignal virtues. It was uſual to retain them until they were periſhing, and then to dedicate them in the temple, or to reſerve them for the purpoſe of enwrapping new-born children.

THE myſtic temple, as it was called, provided by Pericles for the ſolemnity, created ſuch awe by its ſanctity as could be equalled only by the effect of its beauty and magnitude, which excited aſtoniſhment in every beholder. The profane or uninitiated were forbidden to enter it on any pretence. Two young Acarnanians happened inadvertently to mix with the croud at the ſeaſon of the myſteries, and to go in; but the queſtions ſuggeſted by their ignorance preſently betrayed them, and their intruſion was puniſhed with death. The chief prieſt, hierophant,

phant, or myſtagogue, was taken from the Eumolpidæ, a holy family flouriſhing at Athens, and deſcended from Eumolpus, a ſhepherd and favourite of Ceres. He was enjoined celibacy, and wore a ſtole or long garment, his hair, and a wreath of myrtle. The grand requiſites in his character were ſtrength and melody of voice, ſolemnity of deportment, magnificence, and great decorum. Under him, beſides many of inferior ſtation, was the Daduchus or *torch bearer*, who had likewiſe his hair, with a fillet; the prieſt, who officiated at the altar; and the Hiero-ceryx or *ſacred herald*; all very important perſonages. The latter was of a family which claimed the god Mercury and Aglauros the daughter of Cecrops for its anceſtors.

THE ſecrecy, in which the myſteries were enveloped, ſerved to enhance the idea of their conſequence, and to increaſe the deſire of participation. It was ſo particular, that no perſon was allowed even to name the hierophant by whom he had been initiated. Public abhorrence and deteſtation awaited the babbler, and the law directed he ſhould die. Auguſtus Cæſar diſmiſſed his council and all the aſſembly, when a cauſe reſpecting the privileges of the prieſts of Ceres came before his tribunal at Rome. Pauſanias declares, he was forbidden by a dream to deſcribe what was contained within the ſacred wall; and adds, that as it was unlawful for the profane to be preſent, ſo it was for them even to hear the myſteries revealed. The violating this inveterate taciturnity, and the removing of the barrier, was reſerved to a later age, when uniformity in religion had ceaſed, and the civil power was weak or divided by jarring parties; the various ſectaries ſtriving to procure or retain their proſelytes, and mutually ſtruggling for ſuperiority. The dark tranſactions of that once impenetrable rite were then diſcloſed; and the information which has reached us, if it be not ſufficient to gratify a minute curioſity, yet contains more than is well worth knowing.

It has been aſſerted that the myſteries were deſigned to be a vehicle of ſublime knowlege, and repreſented in a kind of drama of the hiſtory of Ceres "the riſe and eſtabliſhment of "civil ſociety, the doctrine of a future ſtate of rewards and "puniſhments, the error of Polytheiſm, and the principle of "unity, which laſt article was their famous ſecret." But this weighty ſuperſtructure is not reared on the ſolid baſis of antiquity. It is certain, that the ſtory of Ceres, which was the ground-work of the myſteries, beſides its abſurdities, was both ludicrous and indecent. Let Orpheus and Baubo ſilence the advocate for their dignity and purity[1]. But the author of this hypotheſis perhaps intended his diſſertation on the ſixth book of the Æneis as a piece of ſolemn irony; and probably has laughed at its ſucceſs.

The grand myſteries were quinquennial. When the ſeaſon approached, the myſtæ, or perſons who had been initiated only in the leſſer myſteries, repaired to Eleuſis to be inſtructed in the ceremonial. The ſervice for the opening of the temple, with morning ſacrifice, was performed. The ritual was then produced from the ſanctuary. It was enveloped in ſymbolical figures of animals, which ſuggeſted words compendiouſly, in letters with ligatures, implicated, the tops huddled together, or diſpoſed circularly like a wheel; the whole utterly inexplicable to the profane. The caſe, which was called Petroma, conſiſted of two ſtones exactly fitted. The myſterious record was replaced after the reading, and cloſed up until a future feſtival. The ſolemnity began on the fifteenth of the month Boedromion, and ended on the twenty third. The principal rite was nocturnal, and confined to the temple and its environs. The myſtæ waited without, with impatience and apprehenſion. Lamentations and ſtrange noiſes were heard. It thundered. Flaſhes of light and of fire rendered the deep ſucceeding darkneſs more terrible. They were beaten, and perceived not the

[1] See a treatiſe of the learned Meurſius entitled *Eleuſinia*, p. 137 in the collection of Grævius, and his *Atticæ Lectiones*, p. 1786.

hand.

hand. They beheld frightful apparitions, monſters, and phantoms of a canine form. They were filled with terror, became perplexed and unable to ſtir. The ſcene then ſuddenly changed to brilliant and agreeable. The Propylæa or veſtibules of the temple were opened, the curtains withdrawn, the hidden things diſplayed. They were introduced by the hierophant and daduchus, and the former ſhowed them the myſteries. The ſplendor of illumination, the glory of the temple and of the images, the ſinging and dancing which accompanied the exhibition, all contributed to ſooth the mind after its late agitation, and to render the wondering devotee tranquil and ſelf-ſatisfied. After this inſpection or, as it was called, the Autopſia, they retired, and others advanced. The ſucceeding days were employed in ſacrifice, in pompous proceſſions, and ſpectacles, at which they aſſiſted, wearing myrtle-crowns. On the twenty third, two vaſes were filled, and placed toward the eaſt and weſt. Some myſtic words [1] were pronounced, the vaſes were overturned, and the feſtival ended. The archon ſtyled *The king* ſacrificed and repeated the prayer for the people of Athens, and took cognizance of any irregularity, impiety, or act of injuſtice committed during the feſtival. The language of the myſteries [2], like the letters of the ritual, was incomprehenſible to the profane. The paſs-port to initiation was an occult formulary not to be acquired but at the leſſer myſteries; and the acclamation [3] at the concluſion, if the words had any ſignification, was intelligible only to the aſſembly.

THE ſtory of Ceres and Proſerpine, the foundation of the Eleuſinian myſteries, was partly local. It was both verbally delivered, and repreſented in allegorical ſhow. Proſerpine was gathering flowers when ſhe was ſtolen by Pluto. Hence the proceſſion of the holy baſket, which was placed on a car dragged along by oxen and followed by a train of females, ſome

1 Υε. Τοκυε.

2 The myſtic name of the goddeſs was Αχθεα.

3 Κογξ. Ὀμπαξ.

carrying

carrying the myſtic cheſts, ſhouting, *Hail Ceres.* At night a proceſſion was made with lighted torches to commemorate the goddeſs ſearching for her daughter. A meaſure of barley, the grain which, it was believed, ſhe had given, was the reward of the victors in the gymnic exerciſes; and the tranſaction at the temple had a reference to the legend. A knowlege of theſe things and places, from which the profane were excluded, was the amount of initiation; and the mode of it, which had been deviſed by craft, was ſkillfully adapted to the reigning ſuperſtitions. The operation was forcible, and the effect in proportion. The prieſthood flouriſhed as piety increaſed. The diſpenſation was corrupt, but its tendency not malignant. It produced ſanctity of manners and an attention to the ſocial duties; a deſire to be as diſtinguiſhed by what was deemed virtue as by ſilence.

## CHAP. XLI.

*The proceſſion of Iacchus from Athens---The ſacred way to the mountains---The monaſtery of Daphne, &c.---The ſacred way beyond, to Eleuſis---The Rhiti or ſalt-ſtreams, &c.---An Inſcription---Incurſions of the Lacedæmonians into Attica.*

THE ſixth day of the Eleuſinian myſteries was called Iacchus from a ſon of Jupiter, who was ſaid to have accompanied his mother Ceres when ſeeking Proſerpine. An image of him, crowned with myrtle and bearing a torch, was carried from the inner Ceramicus at Athens in ſolemn proceſſion to Eleuſis, as it were to viſit Ceres and his ſiſter; attended by a vaſt multitude, ſome with victims, ſhouting, ſinging and dancing, and playing on cymbals, tabors, and other muſical inſtruments. The way, on which he paſſed with his retinue, was called *the ſacred.* It was exactly deſcribed by Polemo *the guide.*

Eleuſis

Eleuſis is reckoned about four hours from Athens. In the Antonine Itinerary the diſtance is thirteen miles.

THE *ſacred way* was one of the roads which branched off without the gate called Dipylon. On it was the pillar of Anthemocritus; and beyond, a tomb; and a place called Scirum from Scirus a prophet of Dodona, who was buried there by the torrent-bed. A monument ſtood near it. Farther on were two; with the ſacred portion of the hero Lacias, the town called Laciadas, a monument, an altar of Zephyrus, and a temple of Ceres and her daughter, with whom Minerva and Neptune were jointly worſhipped. Here Phytalus, it was ſaid, received the goddeſs into his houſe, who requited him, as the inſcription on his tomb teſtified, by diſcovering to him the culture of the fig. The proceſſion reſted at the *ſacred fig-tree* on its return to Athens. Nearer the Cephiſſus was a monument; and on the bank, a ſtatue of a woman, and of her ſon cutting off his hair in honour of the river. Beyond the Cephiſſus was the altar of *the mild* Jupiter, at which Theſeus was purified; with two tombs. By the road was a ſmall temple of Cyamites or *the bean-giver*. This was an epithet of Bacchus, but Pauſanias was uncertain whether he was intended or ſome hero; for the invention of beans, from which the myſtæ were directed to abſtain, was not to be referred to Ceres. He adds, "Who-"ever has been initiated at Eleuſis or has read the Orphica "knows what I mean." The monument of a Rhodian was remarkable for its magnitude and beauty; as alſo one erected by Harpalus the Macedonian for a courtezan, whom he married at Athens. This portion of the *ſacred way*, it is believed, extended to the mountains which bound the plain of Athens toward Eleuſis. The preſent road is nearly in the ſame direction, leading to the olive-groves and the Cephiſſus. Inſtead of the ſepulchres, altars, and temples, now occur ſolitary churches, and a few traces ſuggeſting unſatisfactory conjecture. The Cephiſſus was formidable as a torrent. A bridge was erected, that Iacchus might paſs without delay. An epigram which was

was inſcribed on it is, preſerved under the name of Simonides. It is an addreſs to the myſtæ, bidding them to proceed to the temple of Ceres without fear of wintry floods; for Xenocles of Lindus, a city of Rhodes, had provided for their ſafety in paſſing the broad ſtream. I ſaw ſome piers remaining not far from the place where travellers croſs.

A GAP in the mountains beyond the river, viſible from Athens, ſeparates Ægaleos on the left hand from Parnes on the right. The entrance on the road through it was termed *the myſtic*. About mid-way to Eleuſis in the mountain is a monaſtery called Daphne Farther on is a heap of ruins, and part of a wall, of the maſonry termed the Incertum; the remnants of a temple of Venus, and of a wall of rough ſtones in the front mentioned by Pauſanias as worth ſeeing. The rock on the right hand is cut down perpendicularly, with grooves as for the reception of tablets, and perhaps was that called Pœcilon or *the painted*. At the foot lies a marble fragment or two; we ſuppoſed, of an alcove. On the way to that temple was antiently one of Apollo, in which was placed a ſtatue of Ceres, of Proſerpine, and of Minerva. Riding on to the end of the gap, you have the ſea, the Thriaſian plain, and Eleuſis in view.

THE monaſtery of Daphne is a mean and barbarous edifice, incloſed within a high wall. Before the gate is a well of excellent water. The church is large and lofty, and reputed the moſt antient in Attica. The inſide of the dome is adorned with a figure of Chriſt in Moſaic, much injured. In one of the chapels is a marble ſarcophagus. The Turks are frequent and unwelcome viſitants in their way to and from the Morea. The corſairs formerly infeſted it from the ſea, and it was almoſt deſerted. I found there a prieſt with a monk or two. It probably occupies the ſite of the temple of Apollo. Some ſtanding columns are immured in a wall by the church; and in the court is a long ſtone with a Latin inſcription, which records the conſecration of ſomething, it is likely of the temple, by the

emperors Arcadius and Honorius, when Euſebius was procurator of the province of Achaia. Arcadius commanded that the temples ſhould be deſtroyed[1], and the bridges, high-ways, aquæducts, and city-walls be repaired with their materials; but ſpared ſome to be converted into churches at the requeſt of biſhops and eminent perſons.

PAUSANIAS from the temple of Venus proceeds to the currents called Rhiti. Theſe were ſtreams of ſalt-water. "One "may believe, ſays he, that they flow from the Euripus of "Chalcis, falling from the land into the lower ſea." They were ſacred to Ceres and Proſerpine, and the prieſts only had the privilege of fiſhing. Beyond the Rhiti was a tract called the kingdom of Crocon; with the monument of Eumolpus; of Hippothoon, from whom one of the tribes was named; and of Zarex, who was ſaid to have been inſtructed in muſic by Apollo. Pauſanias then mentions the Eleuſinian Cephiſſus. This river was more violent than the former. By it Theſeus ſlew Procruſtes; and, as they related, Pluto deſcended into hell with Proſerpine. A flood happening while the emperor Hadrian was at Athens, he ordered the building of a bridge for paſſengers.

WHELER came to the ſea-ſide in leſs than half an hour from the monaſtery, and to a ſmall ſalt lake running into the bay by a little ſtream. A town, perhaps Thria, had ſtood on a hill to the north of it[2]. Soon after he paſſed another little ſtream. He travelled over a plain, ſeven or eight miles long weſtward, and three or four broad from the ſea northward. It was then, in the month of February, beautified with anemonies. The cauſey was paved with large ſtones. Along it were many ruins of churches or temples; one with a pannel of wall ſtanding, of a grayiſh ſtone. The two ſtreams were the Rhiti, but he has called the latter the Cephiſſus. The water was confined, when

[1] In the year of Chriſt, 399.

[2] At Thria was a temple of Venus Phile erected by the flatterers of king Demetrius in honour of his mother, whoſe name was Phile. The place was called Philæum.

I ſaw

I saw it, by a low wall intended to make a head sufficient to turn a mill. The Cephissus, it is probable, was an occasional torrent from the mountains. Pococke did not observe any river in the way to Eleusis.

In the plain beyond the Rhiti, an hour from the village, is a small heap of ruins, probably of one of the sepulchres seen by Pausanias, on which a church has been erected; some traces remaining. A long piece of marble, fixed as a side jamb for the door-way of the latter edifice, is inscribed in large characters, and informs us, that the lofty monument belonged to an hierophant exceedingly renowned for his wisdom; who, by his intrepidity, had preserved the mystic rites from hostile violence, an exploit, for which he had been honoured with a crown by the people. The hierophants were greatly revered, and styled divine, and god-like.

A way led from Eleusis into Bœotia and the Platæis or territory of Platæa. The Lacedæmonians in the Peloponnesian war made an incursion into Attica from this quarter at the season of the harvest. They endeavoured to reduce Oenoe on the confines, marched to Eleusis, laid waste the Thriasian plain, defeated a party of horsemen near the Rhiti, and proceeded, with Ægaleos on their right hand, through Cecropia as far as Acharnæ, the most considerable town of Attica and distant only sixty stadia or seven miles and a half from Athens, which it supplied with charcoal. The city-gate toward it was called the Acharnensian. After tarrying there, they destroyed some towns between Parnes and Brilessus, and passing by Oropus re-entered Bœotia. The same enemy distressed Athens by fortifying and keeping a garrison in Deceleia. The pomp of Iacchus was then transported to Eleusis by sea, with many omissions in the ceremony; but, one year, Alcibiades resolved to conduct it by land. He communicated his design to the Eumolpidæ and heralds, placed spies on the eminences, surrounded the priests, the mystæ, and mystagogues with soldiers, and conveyed them along the sacred way with silence and regu-

larity; exhibiting a religious ſpectacle ſingularly ſtriking and ſolemn. It is remarkable, that the celebration of the myſteries was only once interrupted during the very long period of their exiſtence. Alexander the Great took Thebes on the ſixth day, and the Athenians then deſiſted, that their acclamations to Iacchus might not re-echo to the cries of the captives.

## CHAP. XLII.

*Extinction of the Eleuſinian myſteries --- Of Eleuſis --- Of the myſtic temple, &c. --- Other remains --- Road to Megara.*

A PRINCIPAL ingredient in the character of the Athenians was piety in the extreme. This, as it diſpoſed them readily to admit the knowlege of any unknown god, ſo it preſerved them in general unalienated from old opinions, and rigid obſervers of eſtabliſhed ceremonials. Though St. Paul had preached and an Areopagite been converted, the perfume of incenſe aſcended, as before, to the idol; the victim was offered; the proceſſion made; and the public attention engaged in fulfilling the ritual of Ceres and Proſerpine, Minerva, and Bacchus, and the like divinities. Eleuſis ſtill maintained an extenſive reputation, and appeared the common property of all nations; ſo many pilgrims from various and remote parts of the world continued to viſit it at the ſeaſon of the myſteries. The ſectaries increaſing, the old formulary "Begone ye profane" was changed; and the herald proclaimed, "If any Atheiſt, or "Chriſtian, or Epicuréan is come a ſpy on the Orgies, let him "inſtantly retire; but let thoſe who believe be initiated, with "good Fortune." The Chriſtians, while the emperor Hadrian reſided at Athens, were perſecuted [1]; and Quadratus, a diſciple

[1] In the year of Chriſt, 125.

of

of the apoſtles, and the third biſhop, preſented to him an apology for their profeſſion. At length a law prohibiting nocturnal rites was publiſhed by Valentinian [1]; but Prætextatus, whom Julian had conſtituted governor of Achaia, prevailed on him to revoke it, urging, that the lives of the Greeks would be rendered utterly inſupportable, if he deprived them of this moſt holy and comprehenſive feſtival. Its extinction was reſerved for a foreign foe; and the fatal æra now approached. Alaric with his hoſt ruſhed ſuddenly through the ſtrait of Thermopylæ, and a general ruin of univerſal Greece accompanied the cataſtrophe of Ceres and Eleuſis.

Eleusis, on the overthrow of its goddeſs and the ceſſation of its gainful traffic, probably became ſoon an obſcure place, without character or riches. For ſome ages, however, it was not entirely forſaken, as is evident from the vaſt conſumption of the antient materials, and from the preſent remains. The port was ſmall and of a circular form. The ſtones of one pier are ſeen above water, and the correſponding ſide may be traced. About half a mile from the ſhore is a long hill, which divides the plain. In the ſide next the ſea are traces of a theatre, and on the top are ciſterns cut in the rock. In the way to it, ſome maſſes of wall and rubbiſh, partly antient, are ſtanding; with ruined churches; and beyond, a long broken aquæduct croſſes to the mountains. The Chriſtian pirates had infeſted the place ſo much, that in 1676 it was abandoned. It is now a ſmall village at the eaſtern extremity of the rocky brow, on which was once a caſtle; and is inhabited by a few Albanian families, employed in the culture of the plain, and ſuperintended by a Turk, who reſides in an old ſquare tower. The proprietor was Achmet Aga, the primate or principal perſon of Athens.

The myſtic temple at Eleuſis was planned by Ictinus, the architect of the Parthenon. Pericles was overſeer of the build-

[1] In the year of Chriſt, 364.

ing.

ing. It was of the Doric order, the cell ſo large as to admit the company of a theatre. The columns on the pavement within, and their capitals, were raiſed by Coræbus. Metagenes of Xypete added the architraves and the pillars above them, which ſuſtained the roof. Another completed the edifice. This was a temple *in antis*, or without exterior columns, which would have occupied the room required for the victims. The aſpect was changed to *Proſtylos* under Demetrius the Phaleréan; Philo a famous architect erecting a portico, which gave dignity to the fabric and rendered the entrance more commodious. The ſite was beneath the brow, at the eaſt end, and encompaſſed by the fortreſs. Some marbles, which are uncommonly maſſive, and ſome pieces of the columns remain on the ſpot. The breadth of the cell is about one hundred and fifty feet; the length, including the Pronaos and portico, is two hundred and ſixteen feet; the diameter of the columns, which are fluted ſix inches from the bottom of the ſhafts, is ſix feet and more than ſix inches. The temple was a Decaſtyle or had ten columns in the front, which was to the eaſt. The peribolus or incloſure, which ſurrounded it on the north-eaſt and on the ſouth ſide, meaſures three hundred and eighty ſeven feet in length from north to ſouth, and three hundred twenty eight feet in breadth from eaſt to weſt. On the weſt ſide it joined the angles of the weſt end of the temple in a ſtraight line. Between the weſt wall of the incloſure and temple and the wall of the citadel was a paſſage forty two feet ſix inches wide, which led to the ſummit of a high rock at the north-weſt angle of the incloſure, on which are viſible the traces of a temple *in antis*, in length ſeventy four feet ſix inches from north to ſouth, and in breadth from the eaſt to the wall of the citadel, to which it joined on the weſt, fifty four feet. It was perhaps that ſacred to Triptolemus. This ſpot commands a very extenſive view of the plain and bay. About three fourths of the cottages are within the precincts of the myſtic temple, and the ſquare tower ſtands on the ruined wall of the incloſure.

At a ſmall diſtance from the north end of the incloſure is a heap of marble conſiſting of fragments of the Doric and Ionic orders, remains, it is likely, of the temples of Diana Propyléa and of Neptune, and of the Propyléum or gateway. Wheler ſaw ſome large ſtones carved with wheat-ears and bundles of poppy. Near it is the buſt of a coloſſal ſtatue of excellent workmanſhip, maimed, and the face diſfigured; the breadth at the ſhoulders, as meaſured by Pococke, five feet and a half; and the baſket on the head above two feet deep. It probably repreſented Proſerpine. In the heap are two or three inſcribed pedeſtals; and on one are a couple of torches, croſſed. We ſaw another fixed in the ſtone ſtairs, which lead up to the ſquare tower on the outſide. It belonged to the ſtatue of a lady, who was hierophant or prieſteſs of Proſerpine and had covered the altar of the goddeſs with ſilver. A well in the village was perhaps that called Callichorus, where the women of Eleuſis were accuſtomed to dance in honour of Ceres. A tradition prevails, that if the broken ſtatue be removed, the fertility of the land will ceaſe. Achmet Aga was fully poſſeſſed with this ſuperſtition, and declined permitting us to dig or meaſure there, until I had overcome his ſcruples by a preſent of a handſome ſnuff-box containing ſeveral Zechins or pieces of gold.

A road led from Eleuſis into the Megaris. On it was a well called *The flowery*, where Ceres was ſaid to have reſted; and a little farther, a temple; and after that, the tombs of the Argives, whoſe bodies were recovered from the Thebans by Theſeus; and then a monument, near which was a ſpot called in the time of Pauſanias the Palæſtra or *wreſtling-place* of Cercyon. Wheler rode about a mile under the north ſide of the hill; the way covered with anemonies of ſeveral colours, wonderfully beautiful; and turning to the left arrived at the *flowery well*, a ſpring in a cultivated vale, two or three miles in compaſs, which he ſuppoſes the Rharian plain. Soon after he began to aſcend Kerata or Gerata. Two piked rocks on the top ſhow like horns, and on one was a tower. The way over the mountain

mountain was very bad. He then travelled about an hour in a plain, and arrived at Megara. The diſtance of this place from Eleuſis in the Antonine Itinerary is thirteen miles.

## CHAP. XLIII.

*Proceed to Megara --- Of the port and town Niſæa --- Of Megara --- The ſtone --- An inſcription --- Dread of Corſairs --- Of the Megaris --- Our lodging, &c.*

WE were prevented from tarrying at Eleuſis by the arrival of certain Agas or rich Turks, in their way from Corinth to Athens. Lombardi, who knew them, haſtened to the tower, and appeared full of joy; kneeling before them, fawning, and kiſſing their beards. His tone changed as ſoon as he was out of their preſence, and he poured forth execrations on them very liberally. We proceeded ſlowly as before, toward Megara; and, landing to dine, aſcended the ridge by the ſea, behind which is a conſiderable valley, part of the plain of Eleuſis. We approached the port, and, the wind not permitting us to turn the point of a ſmall rocky promontory once called Minoa, went aſhore, and after ſome ſtay croſſed it on foot; leaving men to convey the boats round into the bay. Megara, like Athens, was ſituated at a diſtance from the ſea.

THE port of Megara was called Niſæa from Niſus ſon of Pandion the ſecond, who obtained the Megaris for his portion, when the kingdom of Athens was divided into four lots by his father. He founded the town, which was eighteen ſtadia or two miles and a quarter from the city, but united with it, as the Piræus with Athens, by long walls. It had a temple of Ceres. "The roof, ſays Pauſanias, may be ſuppoſed to have "fallen through age." The ſite is now covered with rubbiſh, among which are ſtanding ſome ruinous churches. The place has

has been named from them Dodeca Eccleſiáis *The Twelve Churches*, but the number is reduced to ſeven. The acropolis or citadel, called alſo Niſæa, was on a rock by the ſea-ſide. Some pieces of the wall remain, and a modern fortreſs has been erected on it; and alſo on a leſſer rock near it. An iſlet before Niſæa was now green. It is one of five, which, as Strabo relates, occurred in ſailing from that port toward Attica. There Minos ſtationed the Cretan fleet in his war with Niſus.

We had a hot walk to the village of Megara, which conſiſts of low mean cottages, pleaſantly ſituated on the ſlope of a brow or eminence indented in the middle. On each ſide of this vale was an acropolis or citadel; one named Caria, the other from Alcathous, the builder of the wall. They related, that he was aſſiſted by Apollo, who laid his harp aſide on a ſtone, which, as Pauſanias teſtifies, if ſtruck with a pebble returned a muſical ſound. An angle of the wall of one citadel is ſeen by a windmill. The maſonry is of the ſpecies called Incertum. In 1676 the city-wall was not entirely demoliſhed, but comprehended the two ſummits, on which are ſome churches, with a portion of the plain toward the ſouth. The whole ſite, except the hills, was now green with corn and marked by many heaps of ſtones, the collected rubbiſh of buildings. A few inſcriptions are found, with pedeſtals fixed in the walls and inverted; and alſo ſome maimed or mutilated ſtatues. One of the former relates to Atticus Herodes, and is on a pedeſtal which ſupported a ſtatue erected to him, when conſul [1], by the council and people of Megara, in return for his benefactions and good will toward the city. In the plain behind the ſummits, on one of which was a temple of Minerva, is a large baſin of water, with ſcattered fragments of marble, the remains of a bath or of a fountain, which is recorded as in the city and remarkable for its ſize and ornaments, and for the number of its columns. The ſpring was named from the local Nymphs called Sithnides.

[1] In the year of Chriſt, 143.

THE ſtone of Megara was of a kind not diſcovered any where elſe in Hellas; very white, uncommonly ſoft and conſiſting entirely of cockle-ſhells. This was chiefly uſed, and, not being durable, may be reckoned among the cauſes of the deſolation at Megara, which is ſo complete, that one ſearches in vain for veſtiges of the many public edifices, temples, and ſepulchres, which once adorned the city. I obſerved ſome of the ſtone at Athens in the minaret of the Parthenon.

MEGARA was engaged in various wars with Athens and Corinth, and experienced many viciſſitudes of fortune. It was the only one of the Greek cities, which did not re-flouriſh under their common benefactor Hadrian; and the reaſon aſſigned is, that the avenging anger of the gods purſued the people for their impiety in killing Anthemocritus, a herald, who had been ſent to them in the time of Pericles. The Athenian generals were ſworn on his account to invade them twice a year. Hadrian and Atticus were followed by another friend, whoſe memory is preſerved by an inſcription on a ſtone lying near a church in the village. "This too is the work of the moſt "magnificent count Diogenes ſon of Archelaus, who regard-"ing the Grecian cities as his own family, has beſtowed on "that of the Megarenſians one hundred pieces of gold toward "the building of their towers, and alſo one hundred and fifty "more with two thouſand two hundred feet of marble toward "re-edifying the bath; deeming nothing more honourable "than to do good to the Greeks and to reſtore their cities." This perſon is not quite unnoticed in hiſtory. He was one of the generals employed by the emperor Anaſtaſius on a rebellion in Iſauria. He ſurprized the capital, Claudiopolis, and ſuſtained a ſiege with great bravery [1].

MEGARA retains its original name. It has been much infeſted by corſairs, and in 1676 the inhabitants were accuſtomed, on ſeeing a boat approach in the day time or hearing their dogs

[1] In the year of Chriſt, 494.

bark

bark at night, immediately to ſecrete their effects and run away. The Vaiwode or Turkiſh governor, who reſided in a forſaken tower above the village, was once carried off. It is no wonder therefore, that Niſæa has been long abandoned. On the ſhore, when we croſſed the promontory from our boats, ſome women who were waſhing linen, perceiving my hat and Lombardi in a ſtrange dreſs with a gun on his ſhoulder, fled precipitately. Our men called after them, but could not preſently perſuade them to lay aſide their terror and reſume their employment. The place was burned by the Venetians in 1687.

THE Megaris is deſcribed as a rough region, like Attica, the Mountain called Oneian or *the Aſinine*, now Macriplayi or *the long Mountain*, extending through it toward Bœotia and mount Cithæron. It belonged to Ionia or Attica, until it was taken by the Peloponneſians in the reign of Codrus, when a colony of Dorians ſettled in it. The weſtern boundary of the plain is a very high mountain called Palæovouni or *the old Mountain*, antiently Gerania. It was covered with a freſh verdure. Megarus, in the deluge which happened under Deucalion, was ſaid to have eſcaped to its ſummits. From the hill by the village we could diſcern the two tops of Parnaſſus, diſtinct, and far above the clouds. They are formed by mountains heaped on mountains, and can be ſeen only at a conſiderable diſtance.

OUR lodging at Megara was an open ſhed adjoining to the houſe of a Greek prieſt, a young man of great ſimplicity, with a thick black beard. He was Oeconomus or bailiff, no Turk reſiding there. In the court were fowls of the rumpleſs breed. A woman was ſitting with the door of her cottage open, lamenting her dead huſband aloud. Some cavities in the ground near the road from the port ſeem to have been receptacles of grain. I enquired for medals, and in the evening, when the inhabitants were returned from their labour, notice was given by a crier ſtanding on the flat roof of a cottage at the foot of a hill near the center of the village; but very few were pro-

duced of any value. The Oeconomus had an Athenian tetradrachm faſtened to his purſe, which he refuſed to part with, regarding it as an amulet or charm.

## CHAP. XLIV.

*Leave Megara --- Veſtiges of buildings --- Of the Scironian rocks and way --- The preſent road to Corinth --- Paſs the night in a cave --- Coaſt by the Scironian way --- Veſtiges of Cromyon --- Of Sidûs.*

WE purchaſed proviſions, with wholſome wine, at Megara; and, after ſome ſtay, I deſcended again to Niſæa, purpoſing to proceed to the iſthmus of Corinth; not without regret on quitting the hoſpitable prieſt and a lodging free from vermin.

THE wind blowing freſh and contrary, we rowed from Niſæa to the ſide of the bay oppoſite to Minoa, and put into a ſmall creek made with ſtones piled to break the waves, by the entrance on the Scironian way, the antient road to Corinth. Near it were heaps of ſtones among corn, as at Megara, the veſtiges of a town or village; a ſarcophagus cut in the rock; the ruin of a ſmall building, the wall faced on the outſide with maſonry of the ſpecies termed Incertum; and by it a lime-kiln, and a piece or two of the entablature not inelegantly carved. This was probably one of the ſepulchres, which Pauſanias deſcribes on the way to Corinth. A torrent-bed, which we croſſed going to Megara from Niſæa, winds to the ſea on this ſide of the plain.

THE Scironian rocks are a termination of the Oneian mountains, waſhed by the ſea. The track over them was ſix miles long, often on the brink of dreadful precipices, with the mountain

mountain riſing above, lofty and inacceſſible. Sciron, while general of the Megarenſians, made it paſſable to perſons on foot; and the emperor Hadrian widened it, ſo that two chariots might drive one by another. A prominent rock in a narrow part was named Moluris; and from it, as they fabled, Ino threw herſelf into the ſea with Melicerte. It was accounted ſacred to Leucothea and Palæmon, by which names ſhe and her ſon were enrolled among the marine deities. Beyond Moluris were the *Accurſed Rocks*, where was the abode of Sciron. The infamy of his haunt continued for many ages. On a ſummit was a temple of Jupiter; and farther on, a monument of Euryſtheus, who was ſlain there by Iolaus; and deſcending, a temple of Apollo; after which were the boundaries of the Megarenſians next the territory of Corinth; where, they related, Hyllus the ſon of Hercules contended in ſingle combat with an Arcadian. The north-weſt wind, blowing from theſe rocks, was called Sciron at Athens.

THE name of the Scironian road is now, the robber being forgotten, Kachè Scála *The bad way*. In 1676 it was as terrible from the ambuſcades of the corſairs, as of old from the cruelty of Sciron. It has ſince been diſuſed, and a road made over the mountain, on which the Turks have eſtabliſhed a dervene or guard, with regulations to prevent the aſſembling or eſcape of robbers and banditti. The diſtance from Megara to Corinth, which is now computed at nine hours, was by the Scironian way only ſix; but on it the traveller was in continual peril.

WE left our boats in the creek and aſcended to an arched cave in the rock, black with the ſmoke of fires kindled by travellers, who had reſted there, or by mariners and fiſhermen, who, like us, had declined venturing along ſo dangerous a coaſt in the night, or waited for favourable weather. We had from it an extenſive view of the turbulent gulf beneath, and

of

of the iſlands. We made a fire, and remained in it until morning. It then proved calm, and we re-embarked.

We coaſted by the Scironian rocks, which are exceedingly high, rough, and dreadful. The way is by the edge of perpendicular precipices, narrow, and in many places carried over the breaks and ſupported underneath apparently in ſo ſlight a manner, that a ſpectator may reaſonably ſhudder with horror at the idea of croſſing. Wheler has mentioned it as the worſt road, which he ever travelled. After much time conſumed in ſcrambling up and down the precipices, he paſſed along the ſhore, under the mountain, and came to an antient edifice three or four yards high and eight ſquare, with ſeveral large planks of marble lying about it, ſome carved in baſſo relievo. This, he ſuppoſes, was the temple of Apollo.

We landed about noon in the diſtrict called antiently Cromyonia lying between the Scironian way and the iſthmus of Corinth. The valley was cultivated, and at ſome diſtance from the ſea were olive-groves with a village named Canetta. Nearer the ſhore were many ſcattered ſtones with a carved fragment or two; veſtiges of Cromyon. This town was one hundred and fifty ſtadia or eighteen miles and three quarters from Corinth. It once belonged to Megara. There Pityocamptes, who infeſted the entrance of the Iſthmus, was educated; and beyond, but near, was the ſcene of the exploit of Theſeus. "The "pine, ſays Pauſanias, has grown until now by the ſea-ſide." There alſo was an altar of Melicerte. They related that a dolphin had tranſported his body to that ſpot; that it was found by Siſyphus, king of Corinth; and that he interred it on the Iſthmus.

Some green ſamphire, which we gathered on the Scironian rocks, made part of our repaſt at noon, after which we ſlept in the ſhade. We embarked again, and coaſted a flat ſhore, and in

in the evening landed about half a mile from a rivulet running into the ſea with a ſhallow and lively current. There alſo were marble fragments, a deſerted church, and among the thickets heaps of ſtones, as by Megara; reliques of the town of Sidûs, which was ſituated between Cromyon and the Iſthmus. This region alſo was once a portion of Ionia or Attica. After filling our water-caſks we made a fire among the buſhes, and lay down by it until the moon was ſet.

## CHAP. XLV.

*Land on the iſthmus of Corinth---At Epidaurus and Methana---On the iſlets in the gulf---At Ægina---On the iſland of Salamis.*

WE now were near the iſthmus of Corinth. Soon after day-break we landed at the port of Schœnus, and aſcended to ſome ruins. We met two or three goatherds, who conducted us to their ſtation, and protected us from their dogs, which were moſt exceedingly fierce. They lamented, that wild beaſts often aſſailed their fold, and rendered a ſtrong guard neceſſary. They treated us with new cheeſe, curdled milk made ſour, and with ordinary bread toaſted on embers. They ſpared us ſome proviſions for our boats, and we ſelected a fat kid from the flock feeding among the pine-trees and thickets. We ſaw ſeveral large lizards or camelions, of a vivid green colour. A low root of mount Oneius extends along the iſthmus, and from the brow I had a view of the two gulfs, the Saronic and the Corinthian; the latter ſhining and placid, and ſeeming to promiſe a happy paſſage from deſolation and barbariſm. The port of Schænus was three hundred and fifty ſtadia or forty three miles and three quarters from the Piræus.

One of the goatherds aſſiſted in flaying and roaſting the kid by the ſea-ſide. We retired, after eating, to our boats; and, an hour or two before day-break, began fiſhing. We then ſet ſail, and, leaving the port of Cenchreæ and Corinth on our right, coaſted by a range of lofty mountains reaching into the water to Epidaurus a city of the Peloponneſus, and from thence we croſſed the bay to Methana.

We paſſed from Methana to the mountainous iſland Anchiſtre, on which are a few cottages of Albanians, who till the ſcanty ſoil. We touched likewiſe on ſeveral of the uninhabited rocks and iſlets in the gulf, as directed by the wind; rowing where the chanel was narrow; often becalmed or waiting for a ſmoother ſea; and ſometimes reduced to a ſmaller allowance of bread, wine, and water, than was agreeable. We ſlept away the heat of noon in the ſhade, and were employed in rambling over our little territory, in ſearching the tranſparent waves along the ſhore for ſhell-fiſh, or in ſpreading our nets during the abſence of the moon. We diſcovered by the light of a cedar-torch, a Muræna, a fiſh ſaid to copulate with ſerpents; reſembling an eel, with bright yellow ſpots. It was in ſhallow water, and was killed by the Albanian, who attacked it with a knife, but cautiouſly, fearing its bite, which is reputed venomous.

At length a briſk gale ſpringing up wafted us to the iſland of Ægina, and increaſing became very heavy; attended with rain. We had reaſon to rejoice on reaching the ſhore, though it afforded no hoſpitable cave or ſhelter from the weather. We made faſt to ſome rocks in the lee not far from the barrow of Phocus, and ſpreading our ſails on poles, tent-wiſe, over our boats, remained there all night, wet and uncomfortable, toſſed on the waves and incommoded with the ſmoke of our fires, eſpecially while our fiſh were dreſſing. The next day, the gale abating, we ſailed on, and, leaving our boats, aſcended to the town of Ægina, where we tarried two days, the wind continuing ſtrong and contrary.

A calm

A CALM enſuing, we re-embarked, intending for the iſland of Salamis, diſtant by computation twelve miles from Ægina. The ſun was ſet, and we had rowed above half way, when we began to hear the hollow-ſounding fury of the north-weſt wind or Sciron reigning afar off. The ſea heaved, with the ſurface lightly dimpled. The ſwell increaſed gradually, and became very formidable to ſmall open wherries; the tempeſt ſtill raging remote from us. The moon ſhined bright, diſcloſing the head-lands and promontories; the ſky blue and ſtarry. Our men ſtruggled with all their might to get under the lee of the iſland of Salamis; fearing, if the gale overtook us, we ſhould be forced out to ſea; and, after great labour, ſucceeded, much to our ſatisfaction in general, and more particularly to that of the young Albanian, who was exceedingly terrified, making his croſſes, and calling fervently on the Panagia or Virgin Mary to deliver him from the danger he was in. We lighted a fire and ſupped on the ſhore, and afterwards lay down to ſleep among the maſtic-buſhes. A heavy dew fell in the night.

## CHAP. XLVI.

*Of Salamis --- Iſlets --- Fragments on Cynoſura --- Trophy for the battle of Salamis --- The city --- Village of Albanians --- Old Salamis --- The flower of Ajax.*

THE iſland Salamis is of a very irregular ſhape. It was reckoned ſeventy or eighty ſtadia[1] long, reaching weſtward as far as the mountains called Kerata or *the Horns*. The Athenians and Megarenſians contended for it with obſtinacy; and Solon or Piſiſtratus interpolated Homer to ſhow it had belonged to the Athenians, adding, in the catalogue of the ſhips, after "Ajax came from Salamis with twelve veſſels," that he ſtationed them with the Athenian ſquadron. The city

[1] Eight miles and three quarters, or ten miles.

was within Cynoſura or *the Dog's Tail*, on the oppoſite ſide of the bay.

In the morning we coaſted, and, paſſing by a church on the ſhore of Salamis dedicated to St. Nicholas the patron of fiſhermen, came to Cynoſura. We touched on Lipſocatalia, a rocky and barren iſlet, antiently called Pſyttalia. It was ſuppoſed to be frequented by the god Pan. There was no image of him formed with art, but only rude repreſentations. Near Pſyttalia was an iſlet named Atalante; and toward the Piræus, another, alike rocky and barren.

I landed on Cynoſura and examined ſome remains, conſiſting of a few ſtones with a fragment or two of white marble, while the wherries doubled the cape. We then croſſed over to the oppoſite coaſt of the bay, where are veſtiges of the city.

In Salamis, ſays Pauſanias, on this ſide is a temple of Diana, and on that has ſtood a trophy for the victory obtained by Themiſtocles, and there is the temple of Cychreus. The trophy was probably a column adorned with arms, which had been thrown down before his time. The remnants on Cynoſura, it has been ſuppoſed, belonged to this monument; and the defeat of the Barbarians, as thoſe enemies of Greece were ſtyled, may have given riſe to the name *Punto Barbaro*, by which the cape is now diſtinguiſhed. The church of St. Nicholas perhaps occupies the ſite of the temple of Cychreus. A ſerpent, which was ſeen in the Athenian ſhips while engaging the Medes, was believed, on the authority of Apollo, to have been this hero.

The city of Salamis was demoliſhed by the Athenians, becauſe in the war with Caſſander it ſurrendered to the Macedonians, from diſaffection. In the ſecond century, when it was viſited by Pauſanias, ſome ruins of the Agora or *market-place* remained, with a temple and image of Ajax; and not far from the port was ſhown a ſtone, on which, they related, Telamon ſate

ſate to view the Salaminian ſhips on their departure to join the Grecian fleet at Aulis. The walls may ſtill be traced, and, it has been conjectured, were about four miles in circumference. The level ſpace within them was now covered with green corn. The port is choked with mud, and was partly dry. Among the ſcattered marbles are ſome with inſcriptions. One is of great antiquity, before the introduction of the Ionic alphabet. On another, near the port, the name of Solon occurs. This renowned law-giver was a native of Salamis, and a ſtatue of him was erected in the market-place, with one hand covered by his veſt, the modeſt attitude in which he was accuſtomed to addreſs the people of Athens. An inſcription on black marble was alſo copied in 1676 near the ruin of a temple, probably that of Ajax.

THE iſland of Salamis is now inhabited by a few Albanians, who till the ground. Their village is called Ampelaki, *the Vineyard*, and is at a diſtance from the port, ſtanding more inland. In the church are marble fragments and ſome inſcriptions, which I copied. Our hotel was a cottage without a chimney. We were almoſt blinded with the ſmoke. At night the mud-floor, on which we lay, was covered with men, women, and children; and under the ſame roof was the poultry and live-ſtock belonging to the family.

I MOUNTED an aſs and went at break of day, with an Albanian on foot, to examine a ſtone in a ruinous church an hour diſtant, but found on it only rude ſculpture which had been miſtaken for letters. Near it were falling cottages, the remains of a deſerted village; and farther on, the place where we landed from Ægina. It is likely, there was the ſite of the more antient city Salamis, which was toward that iſland and the ſouth. A river was called Bocarus, afterwards Bocalias. It was remarked, that the harveſt commenced more early than about Athens.

THE botanical traveller may be amuſed with ſearching for a flower, which, as the Salaminians related, was firſt obſerved on the death of Ajax. It is deſcribed as white, inclining to red, the leaves leſs than in a lily and bearing the letters which are on the hyacinth.

## CHAP. XLVII.

*An antient oracle---The battle of Salamis---Flight of the Perſian fleet.*

HERODOTUS has recorded an antient oracle, which was to be fulfilled, when ſhips ſhould form a bridge between the ſea-waſhed Cynoſura and the ſacred ſhore of Diana, or acroſs the mouth of the bay of Salamis. This term was believed to have been accompliſhed in the firſt year of the ſeventy fifth Olympiad[1], when that portion of the ſtrait became the ſcene of the famous battle, which delivered Greece from the incurſions of the Medes.

XERXES, after reducing the citadel of Athens, repaired to Phalerum, where his fleet lay. It was agreed in council to attack the Grecian fleet, which had aſſembled in the bay of Salamis. The ſhips approached the iſland. A report that the Greeks intended to fly toward the Iſthmus was credited, and the Medes determined to prevent their eſcape. At midnight the leading ſquadron moved ſilently on, circling in toward Salamis; and the ſhips about Ceos, probably the iſlet next to the Piræus, and about Cynoſura likewiſe advancing, the whole ſtrait was occupied, quite from Munychia. A body of Perſians was

[1] In the year before Chriſt, 478.

ſtationed

Engrav'd by Thos Kitchin.

ſtationed on Pſyttalia to aſſiſt the men and diſabled veſſels, which ſhould ſwim or float thither, or to deſtroy them, if enemies. The morning dawned, and the Greeks advanced from Salamis. The Corinthian admiral, who was irreſolute, ſailed away with his ſquadron as far as the temple of Minerva Sciras, which was in the out-ſkirts of Salamis, and returned. The Athenians were oppoſite to the Phœnicians, who were on the right of the Perſian line; and the Lacedæmonians to the Ionians, who were on the left[1]. The Barbarians fled toward Phalerum. The Æginetans intercepted them at the mouth of the ſtrait, and, during the confuſion, a party from Salamis landing on Pſyttalia cut the Perſians there in pieces. The number, according to Pauſanias, was four hundred. Xerxes was a ſpectator of this action, ſitting on mount Ægaleos; and, as one author relates, above the Heracleium. Another has placed him on Kerata, but that mountain is too remote to be even a probable ſtation. The ſilver-footed chair, which he uſed, was preſerved for many ages among the Perſian ſpoils in the Acropolis.

Xerxes, after his defeat, gave orders as if he deſigned to renew the fight, and to paſs his army over into the iſland; preparing to join it to the continent by a mole, where the ſtrait was only two ſtadia wide. His fleet abandoned Phalerum in the night, and haſtened back to the Helleſpont to ſecure his retreat into Aſia. Miſtaking the ſmall capes and iſlets by the promontory Zoſter for ſhips, it fled with all poſſible ſpeed.

[1] Diodorus places the Athenians and Lacedæmonians on the left of the Greek line, oppoſite to the Phœnicians; the Æginetans and Megarenſians on the right; the other Greeks in the centre, p. 417.

CHAP.

## CHAP. XLVIII.

*Intended rout from Athens --- Prepare for our departure --- At the Piræus --- Embark --- Land on Munychia --- Paſs a haunted rock --- Land on an iſlet --- On Ægina.*

A LETTER from Mr. Fauquier which I received on the twenty fifth of April, dated London February the eleventh 1766, contained directions from the committee of DILETTANTI to return, if it appeared ſafe and practicable, through the Morea, and by Corfu to Brindiſi, and thence through Magna Grecia to Naples.

THE cranes, which returned to Athens in the ſpring and made their neſts on the houſes, chimnies, and ruins in the town, had reared their young, and were ſeen daily as it were exerciſing before their flight, high in the air, with continued gyrations; when we alſo began to prepare for our departure. We hired a ſmall felucca of Hydre, with ſeven men and two boys, which waited for us in the Piræus. The marbles, which I had collected, with our proviſions and baggage, were removed on horſes to the ſea-ſide, and put on board without being examined at the cuſtom-houſe. This exemption was proffered to us as a token of regard by the Vaiwode, but Lombardi required of me a number of piaſters, which, he pretended, it was neceſſary to diſtribute privately among the farmers and officers of the revenue. The Diſdar had requeſted one of our ladders, which were much admired, and we ſent it to him in the Acropolis. We reſtored to the owners ſome of our furniture, which had been borrowed, and gave the remainder to our friends and domeſtics.

THE twenty firſt of June was the day fixed for our removal. Among other civilities at parting, I was preſented with

with a very fine pomgranate, accompanied with a wiſh, that I might reach home as ſound in body and as full of knowlege. We ſet out in the evening for the Piræus, attended by Iſofime and a tall Greek named Coletti, who had been in England, and was our neighbour; forming, as uſual, a long and motley cavalcade. A croud, aſſembled about our gate, followed us with wiſhes of a proſperous voyage and ſpeedy return, believing, as they had been told by Lombardi, that we intended to paſs the winter at Athens. We were joined on the road by Oſman Tyralee Agá, a Turk, who had frequently viſited us. The harveſt was then far advanced; the ſheaves of corn lying collected in the open air, by the floors; or horſes running in a ring three or four abreaſt round a pole to tread out the grain. We repaired to the chamber of the cuſtom-houſe, in which we had tarried on our firſt arrival in the port, and ſupped ſitting croſs-legged on a carpet. The archon had provided a gourd of choice wine, and one of our crew excelled on the lyre. It was late at night, when our friends roſe, and bidding us adieu gallopped away toward Athens.

EARLY in the morning we embarked, with two live lambs, George Vandoro a Greek of Patræ our cook, Michaeli a youth of Athens and his brother Conſtantine, our Swiſs, a Janizary, and Lombardi, who had reſolved to accompany us to the borders of Turkey; beſides an adventurer of Corfu, whom we indulged with his paſſage homeward. This wanderer was a man of a decent and plauſible carriage. He had been diſtreſſed for money, and impriſoned at Athens, and owed his enlargement to our compaſſion, which he repaid with diſhoneſty and deceit. We rowed by a French veſſel, which was waiting in the Piræus to lade with corn; leaving an Albanian youth named Sideri, who had lived with us, crying on the ſhore.

THE wind being ſoutherly, when we got out of the Piræus, we put into a ſmall creek of the peninſula on our left, which was once encircled with a wall of excellent maſonry, as appears from

from the remains, belonging to the fortreſs of Munychia. By the ſea-ſide is a large fragment of a marble column. The rock was incruſted with ſalt, white and pure, formerly an article of commerce, and, with the wood, rented of the public. Our men made a tent of the ſail and oars to ſhelter us from the ſun, and collected the low ſhrubs and arid herbage to dreſs our proviſions.

We waited for a wind until the following day, when we ſailed, three hours after noon, ſteering toward the weſt end of Ægina. We were becalmed about mid-way, and rowed by a rock or iſlet, which the mariners ſay is haunted; murmurings and frightful voices being heard on it, perhaps the beating of the waves and the cry of amphibious animals, ſuch as the Phocæ or ſea-calves, which occaſionally repair to land; and nightly goblins ill-treating thoſe who are forced to tarry in bad weather.

We went on ſhore on an iſlet between Ægina and Salamis, where we found plenty of ſea-cheſnuts. The rock was bare, except a few ſhrubs and ſtunted trees, but abounded in locuſts continually riſing, as we moved through the parched herbage, and ſettling again after a ſhort flight. The amazing ſwarms of theſe inſects ſeen in countries not commonly infeſted with them, it is likely, are formed when proviſions are ſcanty at home; hunger forcing them to aſſemble to be wafted by the wind to regions of a moiſter temperature, where vegetables continue to flouriſh. Among the buſhes I diſcovered an inſect of a ſpecies leſs common, reſembling the tendril of a vine. It was moving, the colour a lively green. Naturaliſts have named it *The walking ſtick*[1]. This, and almoſt every rock, has on it a ruinous church. The ſun, which was now ſetting behind the pictureſque iſlands and mountains, coloured heaven and earth with a rich variety of exquiſite tints. Our crew reſted after their labour in the boat, made faſt to the ſhore, on which we

[1] See Edwards, pl. 288, c. 78, part 2d.

lay

lay among cedar-trees and thickets of maſtic. In the night a great dew fell.

EARLY in the morning we had a favourable breeze, of ſhort duration. We had purpoſed to examine again the ſite of Ægina, but on opening the port ſaw in it a large Saité or veſſel at anchor. A Barbary cruiſer had lately appeared off Sunium. Several in the boat were ſeized with panic fear, and called out to the captain to ſteer to the ſhore, which was at a little diſtance. We determined, however, to row on, when the hanging out of a piece of linen to dry ſpread new terror, ſome inſiſting it was a ſignal for us to go on board. We paſſed a rock named Móne, and putting into a bay of Ægina called Perthica dined by a well of cold water, under a thick and wide-ſpreading fig-tree, beneath which we would have ſlept at noon, but our mariners affirmed, the ſhade was bad, that we ſhould riſe heavy and with the head-ach. Our water-caſks were carried to be filled at a better ſpring near a mile diſtant by a metochi or farm, where we procured green almonds, and were informed that the veſſel, which had cauſed our conſternation, was from Crete, manned with Turks, waiting to load with corn. The wind being contrary, we paſſed the night on the rocks near our boat.

## CHAP. XLIX.

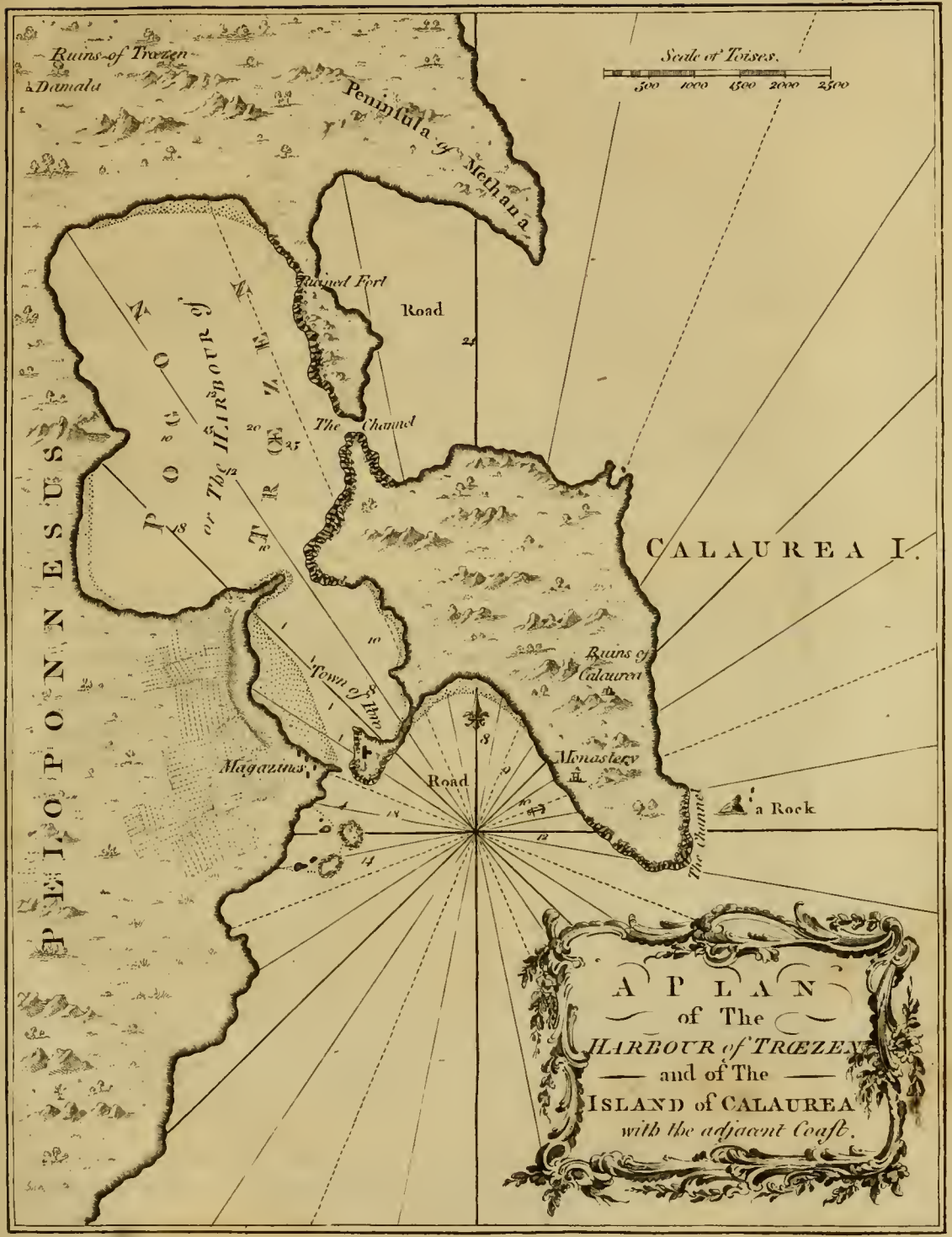
*Sail from Ægina---The iſland and town of Poro---The monaſtery---Way to Calaurea---Of the city---The remains---A goatherd.*

IN the morning we ſet ſail from Ægina for Poro, a ſmall iſland near the coaſt of the Morea, diſtant about ſixteen miles. The fair gale ſoon failed, and the land-breeze was heard coming from the peninſula of Methana, making the water foam before

it. The ſea-breeze was next ſeen at a diſtance, and for ſome minutes we were between both, becalmed. Each then prevailed by turns, and, as it were to decide the conflict, eddies and whirls of wind interpoſed from the mountains on the coaſt of the Morea. One moment our ſails were to be furled; then to be looſed; now we obeyed this, and preſently another guſt; turning to and fro as in a labyrinth. The addreſs of the crew in ſhifting and adjuſting the rigging and ſails could be exceeded only by the ſagacity of our caraboucheri or captain, who foreſaw and foretold the changes, though ſeemingly inſtantaneous. At length, perplexed and apprehenſive of ſome unlucky accident, as the felucca had been lately overſet and was now deep laden, he ordered the men to lower the yards and to row. A fair gale ſucceeded, and about noon we arrived at Poro.

THE iſland Poro was antiently named Calaurea, and reckoned thirty ſtadia or three miles and three quarters in circumference. It ſtretches along before the coaſt of the Morea in a lower ridge, and is ſeparated from it by a canal only four ſtadia or half a mile wide. This, which is called Poro or the Ferry, in ſtill weather may be paſſed on foot, as the water is not deep. It has given its name to the iſland, and to the town, which conſiſts of about two hundred houſes, mean and low, with flat roofs; riſing on the ſlope of a bare diſagreeable rock. The inhabitants are ſupplied with wood for fuel chiefly from the continent. In a church is a Latin inſcription, with two in the Italian language, recording a young Venetian, who died of the plague in 1688 and was buried there; and alſo a ſurgeon named Altomirus, who was inconſolable for the loſs of his friend. In another church is a ſmall round ſtone in the middle of the floor, the margin inſcribed in Latin "Here Altomirus mourned."

AFTER a ſhort ſtay at Poro, we rowe with a turbulent ſea through the ſtrait round a point of land, and, opening the mouth of the gulf, hoiſted ſail for the monaſtery of the Panagia or Virgin




T.Kitchin Sculp.

Virgin Mary. The wind was rough, and ſoon blew off two of our hats. One was recovered by a boy who ſwam; the other, with a handkerchief in it to defend the head from the power of the ſun, was carried away on the waves. We landed and went to the monaſtery, which is at ſome diſtance from the ſea, the ſituation high and romantic, near a deep torrent-bed. It was ſurrounded by green vineyards; thickets of myrtle, orange and lemon-trees, in bloſſom; the arbutus with fruit, large but unripe; the oleander or picro-daphne, and the olive, laden with flowers; ſweet-ſmelling pines and evergreens. Oppoſite is a fountain much celebrated. The water is cold, and of a quality very beneficial to perſons indiſpoſed from drinking a harder and leſs wholſome fluid. We found there a papas or prieſt, with ſome monks, and were ſupplied with good wine and proviſions and with plenty of almonds gathered freſh from the trees.

We ſet out from the monaſtery for Palatia, *the Palaces*, as the ſite of the city Calaurea is now called, at day-break, mounted on mules and aſſes, reſpectable as well as uſeful animals in theſe mountainous regions. We were attended by two or three men on foot, to chide our beaſts in a language which they underſtood, and to goad them on, when lazy. We had no bridle or halter, but were inſtructed to guide them; holding a ſtick, if we wanted them to turn, on the oppoſite ſide of the head; and between the ears, if to ſtand ſtill. We paſſed by a large reſervoir or ciſtern made at a conſiderable expenſe, into which the water of ſeveral rills is collected to be uſed in agriculture. The track leading to Palatia, diſtant about an hour from the ſea, is rough and rugged. Beyond that place is a fountain erected by a Turk, the water not inferior to that of the monaſtery; and by it a grove of lemon-trees. The fruit was contracted for at ſeventy peraus or about three ſhillings a thouſand.

Neptune was ſaid to have accepted the iſland of Calaurea from Apollo in exchange for Delos. The city ſtood on a high

ridge nearly in the middle of the iſland, commanding an extenſive view of the gulf and its coaſts. There was his holy temple. The prieſteſs was a virgin, who was diſmiſſed when marriageable. Seven of the cities near the iſland held a congreſs at it, and ſacrificed jointly to the deity. Athens, Ægina, and Epidaurus were of this number, with Nauplia, for which place Argos contributed. The Macedonians, when they had reduced Greece, were afraid to violate the ſanctuary, by forcing from it the fugitives, his ſuppliants. Antipater commanded his general to bring away the orators, who had offended him, alive; but Demoſthenes could not be prevailed on to ſurrender. His monument remained in the ſecond century, within the incloſure of the temple.

THE city of Calaurea has been long abandoned. Traces of buildings and of antient walls appear, nearly level with the ground; and ſome ſtones, in their places, each with a ſeat and back, forming a little circle, once perhaps a bath. The temple, which was of the Doric order, and not large, as may be inferred from the fragments, is reduced to an inconſiderable heap of ruins. The ſtone is of a dark colour. We found three pedeſtals, of blue veined marble. One, which is inſcribed, has ſupported a ſtatue of king Eumenes, erected by the city as an acknowlegement of his virtues and of his ſervices to the God, to the Calaureans, and other Greeks. Many pieces lay ready, cut to the ſize which is a load for a mule, to be carried down to the ſhore and embarked for the iſland of Hydre, where a monaſtery was then building. Our guide was a maſon who had been long employed in deſtroying theſe remnants of antiquity.

AMONG the iſlanders who repaired to us at the monaſtery was a young goatherd, with a ſheep from the fold. It happened that one of us pulled out a watch, when he ſtared with a face of wonder not to be deſcribed. Being aſked, if he knew what it was, he replied, he could not tell, unleſs it were a ſnuff-box. Perceiving his anſwer occaſioned a ſmile, he added with ſome

ſome warmth, "How ſhould I know? I walk the mountains." We endeavoured in vain to make him comprehend the uſe and nature of that curious and with us common machine.

## CHAP. L.

*Sail up the harbour of Trœzen --- Land on the peninſula of Methana --- The bay or lake --- Of Trœzen --- The ruins --- The Acropolis --- The water --- Of Damalá --- A proverbial ſaying.*

AFTER waiting ſome time for a favourable wind, we left the monaſtery, in the morning, and croſſed to the oppoſite ſhore of the Morea. We landed on a ſpot called Palæochorio or *old Town*, and found there part of an ordinary Moſaic pavement, a piece or two of marble, ſome mean ruins, and a ſolitary church. About noon the wind, as was expected, became fair, ſetting into the canal. We paſſed by the town of Poro, and opened the ſtrait between the iſland and the peninſula of Methana, through which we had entered. We now ſailed on, with the main land on our left, up a bay, once named Pogon or *the Beard*. It is ſheltered by Calaurea on the eaſt, and was the harbour of Trœzen, in which a ſquadron of the Grecian fleet aſſembled before the battle of Salamis.

TROEZEN was fifteen ſtadia or almoſt two miles from the ſea. A town named Damalá or Thamalá is now near the ſite. We purpoſed going to this place, but found the water ſo ſhallow at the top of the bay, that we could not approach the ſhore. We moored at ſome diſtance to a rock by a point of the peninſula. On this ſpot a ſmall fortreſs had been erected. We could trace the two ſide walls running up from the ſea, with two round towers at the angles, inland. Theſe remnants are thick, and of the maſonry ſtyled Incertum. From an eminence, not far off, a column as it were of ſmoke aſcended, which we were

were told was duſt from winnowed corn; the peaſants throwing up the grain and chaff together to be ſeparated and cleanſed by the wind. We could procure no animals to convey us to Damalá before the morning, ſo we lay down to ſleep among the buſhes. The air was filled with noiſome vapours from the dirty ſtagnant bay and its putrefying weeds. Swarms of gnats buzzed about, and preyed on us inceſſantly. Frogs croaked. Dogs barked, and the ſhepherds on the mountains hallooed to encourage them to attack the wild beaſts, which approached their charge.

SARON, one of the early kings of Trœzen, founded a temple of Diana by this ſea. The water was there ſo ſhallow and muddy that it was called the Phœbæan lake. He was addicted to the chace, and following a Doe, which ſwam out into the deep, was drowned. His body was thrown aſhore by the grove, and buried within the incloſure of the temple; and from him the lake was named the Saronian. The fens at this ſeaſon were dry, or much contracted by the power of the ſun. In the morning we croſſed over to that ſhore, and riding through a flat marſhy tract covered with tall ruſhes arrived at Damalá in about an hour. We were then informed, that the ruins, for which we enquired, were a quarter of an hour farther on; and we continued our journey.

TROEZEN was once no ignoble city. It had been called Poſidonia from Neptune. They related, that this deity and Minerva had contended for their country, and, by command of Jupiter, poſſeſſed it jointly; the reaſon, why their money was ſtamped with her head and a trident. Trœzen and Pittheus were ſons of Pelops. Pittheus gave to the city the name of his brother, whom he ſucceeded; but the people were called from him Pittheidæ. He was the maternal grandfather of Theſeus. The place was ſhown, where this hero was born; with the rock, under which Ægeus depoſited his ſword and ſlippers, on the way to Hermione. In the agora or market-place was a temple

temple of Diana, where, it was ſaid, Hercules came up from hell with Cerberus. Behind, was the monument of Pittheus; and not far off, a temple of the Muſes, with an antient altar, on which the Trœzenians ſacrificed to them and to Sleep; affirming, that of all the deities this was the moſt friendly to the Muſes. The temple of Apollo founded by Pittheus exceeded in age any temple known to Pauſanias. The temple of Minerva at Phocæa and that of Apollo Pythius at Samos were by far more modern. The ſtoa or portico of the market-place was adorned with ſtatues, repreſenting ſome of the Athenian matrons and their children, who were ſent to this city for ſafety before the battle of Salamis. Near the Theatre was a temple of Diana erected by Hippolytus. This hero had a ſacred portion with a temple and image, and was honoured with yearly ſacrifices. The prieſthood was for life, and it was the cuſtom for virgins before their nuptials to cut off one of the treſſes of their hair, and to carry it as an offering to the temple. Within the incloſure was a temple of Apollo dedicated by Diomed on his eſcape from the ſtorm which happened on his return from Troy. Againſt the incloſure was part of the ſtadium of Hippolytus, as it was called; and above, a temple of Venus *the Spectator*, where Phædra beheld him at his exerciſes. A myrtle, which grew there, produced leaves full of holes, as they aſſerted, from the time of her diſtraction, when ſhe perforated the foliage with the claſp of her hair. Her tomb was not far from the barrow of Hippolytus, which was near the myrtle, but not acknowleged by the Trœzenians. They denied that he was dragged by horſes and killed; ſuppoſing him to have been changed into the conſtellation called *the Charioteer*. The temple of Neptune was without the city-wall. They ſtyled him *Plant-ſalter*, becauſe, in his anger, he had permitted the ſea-water to penetrate to the roots and ſeeds; rendering the land barren. They claimed the god Orus as a native, and, if any people, were given to embelliſh their city with local ſtories. Its territory included the peninſula of Methana, and the promontory Scyllæum. A road between the mountains led to Hermione,

Hermione, which city was diſtant about eighty ſtadia or ten miles from Scyllæum. Our mariners called it Caſtri, and had been employed in tranſporting materials from it to the monaſtery building at Hydre.

THE ruins of Trœzen are moſtly in the plain at the foot of a lofty range of mountains croſſing from the Saronian lake or bay to the gulf of Epidauria. The ſite, with the whole iſthmus, is overrun with buſhes, but ſome ſpots produce corn and cotton. Many rills of water deſcend from the mountains, and are conducted and diſtributed as the crops and ſoil require. The ſcattered churches are numerous, and occupy, it is likely, the places of the temples. In ſeveral are inſcribed pedeſtals. The veſtiges, with pieces of wall and remnants of brick buildings, ſpread to a conſiderable extent; the ſpace diſpoſed in terraces, the areas clear, with rubbiſh lying along the edges. The principal ruin ſeems to have been the ſubſtruction or baſement of the temple of Venus, and on three ſides is of the maſonry termed Incertum. It ſtands on an eminence, overlooking the cavity of the ſtadium, and has on it ſome remnants of a later ſtructure. Theodore, the general who preſerved Greece in the time of Theodoſius the firſt, was a great benefactor to this place. Beſides ſaving the city by the wiſdom of his councils, he bequeathed a large ſum of money to the public. He was rewarded, as uſual, with ſtatues; and in one of the inſcriptions the people are diſtinguiſhed by their old name Pittheidæ.

THE acropolis or citadel of Trœzen was on the top of one of the mountains, which tower high above the plain. There was antiently a temple of Minerva. We had been told at Damalá that many ruins remained, and I was unwilling to defer the examination, as our recent ſufferings and the reputed unhealthineſs of this tract had rendered us all eager to be gone. It was near noon, and the ſun reigned in a cloudleſs ſky, when I began to aſcend. The rock was heated ſo much that it could not be handled in climbing without pain; and the way was impeded

peded with looſe ſtones and low dry ſhrubs and parched herbage, which crackled, and blinded me in paſſing with duſt and down. After frequent pauſes to obtain refreſhment from ſcanty ſhade and water, I attained to the ſummit, with the aſſiſtance of a Greek ſervant and a ſailor; and found only the rubbiſh of ſome churches, with two fragments of marble inſcribed. We tarried awhile to recover from our fatigue, and to enjoy a moſt extenſive proſpect; and then deſcended by a better track toward Damalá. A gentle breeze, which had ſprung up, was of ſignal ſervice to us, the air in the lee of the rocks feeling almoſt as fire.

In our way down from the ſummit, or on the eaſtern ſide, we croſſed a torrent-bed; and on the other is a ſtream more conſiderable, with a mill at the mountain-foot, by which a man was treading milk in a ſkin to make butter. One of theſe was called Chryſorrhoas, *the Golden*, becauſe it had continued to flow after a drought of nine years, when the other ſprings failed. The fountain of Hercules in the city, and one named Hippocrene, was ſupplied from theſe hills. But it was remarked, that the waters of Trœzen riſing from ſources like the Athenian partook of the ſame bad properties, affecting the nerves and feet; nor could better be procured by digging wells.

I was directed at Damalá to the houſe of a Greek prieſt, to which my companions had repaired from the ruins. The town is ſmall and ſituated on the mountain-ſide. It inherits the ſtinking atmoſphere as well as the bad water of Trœzen. The inhabitants are of a ſallow complexion, and Auguſt is commonly a month of great mortality. It is the ſee of a biſhop, and noted for being frequently vacant, as it then was; the occupier ſeldom long ſurviving his new dignity.

A proverbial ſaying, *the biſhop of Damalá*, is current in theſe parts, and applied to perſons who ſuffer by their own indiſcretion. The ſtory is ſimple enough. He was preſented

with ſome fiſhes, offended at their ſize, and, being told that ſuch only could be procured, reſolved to attend the trial. The boat was ſurprized by a Barbary cruiſer. He was carried into ſlavery, and employed to grind wheat, and at the ſame time to rock a child; until he moved the compaſſion of his owner by ſinging ſome words, which he compoſed, void of poetry, but expreſſive of his folly and its conſequences. I ſhall inſert them from a copy written by the prieſt, as a ſpecimen of the verſification and language of modern Greece.

πίσκοπος. τὸ δαμαλά.
μὴ τε νύ. μητεμηαλὰ—
ταλινά. δενίθελες.
τὰ μεγάλα. γιρέβες.
τράβα τὸ χερόμηλο.
κύνα. ταρὰπόπυλο.

A Biſhop without brain or ſenſe,
Deſerving ſuch a recompenſe!
With ſmaller fiſhes not content---
Author of thine own puniſhment!
Turn, turn the mill, a fit employ,
And lull to ſleep the Arab-boy.

## CHAP. LI.

*The gulf of Epidauria --- Of Methana --- An antient charm --- A hot ſpring --- The iſlets --- Of Epidaurus --- The harbour.*

WE returned to the ſhore in the evening from Damalá, and before night landed on the iſland Calaurea. The next day we ſent ſome men in the boat for proviſions to the town of Poro. They came back at noon. We ſailed, and landed again on the peninſula of Methana, on the ſide toward Attica. Here was a ruined

ruined church, with a well. The mountain was bare and black, a fire having lately conſumed the wood. We lay among huge ſingle rocks, ſome poiſed, as it were, on a point. In the morning we embarked haſtily with a fair breeze; which failing, we continued for ſome hours on a ſmooth ſea, expoſed to the intenſe heat of a cloudleſs ſun. We paſſed between ſome iſlets, and entered a gulf or deep bay, in which is Methana; with Epidaurus oppoſite, but nearer the mouth.

METHANA or Methone was a ſmall city on the weſtern ſide of the peninſula. The name is ſtill retained. The acropolis or citadel was on a mountain moderately high; rough, and partly inacceſſible. The wall was of excellent maſonry, and has been repaired, but is again in ruins. I ſaw an imperfect inſcription by the entrance of a church, on the ſite perhaps of the temple of Iſis, but without a roof. Round about the rock were many fences of piled ſtones, incloſing in April, when I was there, ploughed fields and neglected churches. The face of the country was then brown and diſmal. A ſemicircular range of mountains riſes behind.

PAUSANIAS relates, that he wondered moſt at a device uſed at Methana to avert Libs or the ſouth-weſt wind, which, coming from the Saronic gulf, withered the vines, when in bud. A couple of men, while it was blowing, divided a cock with white feathers into two parts, and running in a contrary direction encompaſſed the vineyards, each bearing a portion. They buried the cock on their arrival at the place, from whence they had ſtarted.

THE hot baths were computed about thirty ſtadia or three miles and three quarters from Methana. The ſpring appeared firſt when Antigonus ſon of Demetrius reigned in Macedonia, after a fiery eruption from a volcano, which raiſed in a level plain a mountain ſeven ſtadia or near a mile high; for ſome time inacceſſible by day on account of the heat and the ſtrong ſulphureous

odour; but at night, ſmelling agreeably, ſhining at a great diſtance, and affording warmth. The ſea, which boiled with the lava as far out as five ſtadia or above half a mile, was diſturbed twenty ſtadia or two miles and a half; and rocks were extant in it, not leſs than towers. The flame dying away, a current, warm and exceedingly ſalt, ſucceeded; but no cold water was found there, and ſwimming in the bay was dangerous, it abounding with other monſters, and with dog-fiſh. This ſpring is on the ſide of the mountain, by a village, which is in view; and tinges the ſoil near it with the colour of ochre. Ovid has deſcribed the alteration of this ſpot in a ſpeech of Pythagoras to Numa.

THE rocks before Methana, in the mouth of the bay, were called *the iſlets of Pelops*. They were nine in number; produced, it is likely, by the volcano, and once bare. Some ſhrubs grow on them, and we found water to fill our caſks, with a ruined church or two. It was antiently affirmed, that on one no rain ever fell. Our author knew not whether this were true; but relates, that he had ſeen men by ſacrifices and incantations turn away hail. An iſland named Sphæra, and afterwards Hiera, was perhaps more within the bay. There was a monument, it was ſaid, of Sphærus, who drove the chariot of Pelops, and a temple of Minerva, in which the virgins of Trœzen conſecrated their zones, before marriage. The ſame offering is ſtill ſeen in the churches at Athens, with towels richly embroidered, and various other articles. The water was fordable, and it may be ſuſpected that this iſland, which was near, is now joined to the main land.

EPIDAURUS was no obſcure city. It ſtood in a receſs of the Saronic gulf, fronting the eaſt, and was fortified by nature, being incloſed by high mountains reaching to the ſea, and rendering it difficult of acceſs. It had temples, and in the acropolis or citadel was a remarkable ſtatue of Minerva. The ſite is now called Epi-thavro. The traces are indiſtinct, and it has probably

probably been long deſerted. In April it was ſown with corn, or over-run with buſhes, flowering ſhrubs, cedars, and almond-trees; the aſpect freſh and pleaſing. We found plenty of wild aſparagus; a maimed ſtatue of bad workmanſhip, the poſture recumbent; ſome maſſes of ſtone, brick, and rubbiſh; a few pieces of marble and a ſepulchral inſcription, ΑΛΕΞΑΝΔΡΕΑ ΧΑΙΡΕ *Alexandrea farewell.*

THE harbour of Epidaurus is long. Its periplus or circuit was fifteen ſtadia or near two miles. The entrance is between mountains, and on a ſmall rocky peninſula on the left hand are ruins of a modern fortreſs. This, it ſeems, was the point on which a temple of Juno ſtood. It is frequented by veſſels for wood or corn; and near the upper end is a beautiful young palm-tree, flouriſhing by the ſea-ſide.

## CHAP. LII.

*Land in Epidauria---Set out on foot for the grove of Æſculapius---At Ligurió---The evening---Remains by Ligurió.*

WE landed in the Morea, about half an hour from Epi-yatha, a village on a high mountain, by a large fortreſs, in view; about two hours from Epidaurus, which is more within the bay; intending to viſit the grove of Æſculapius and his temple, which was five miles from that city. We ſent to Epi-yatha, but the people were engaged in harveſt-work, and their beaſts could not be ſpared. The locuſts were very numerous. Night approached. We lay on the ſhore, not far from a ſmall lake running into the ſea, the ſtream full of fiſh, and ſupplied by cold and clear water ruſhing in, very copiouſly, from beneath a rock. We made fires of cow-dung, hoping the ſmoke would drive away the gnats, but were ſtill tormented by them exceedingly.

OUR

Our meſſengers returned again from Epi-yatha, early in the morning, and informed us, that no beaſts could be procured. We were impatient to change our quarters. Our ſleep had been much diſturbed; the air was reputed very unhealthy; and the wine, being impregnated with lime, was deemed as ruinous to the ſtomach and as intoxicating as pleaſant to the eye and taſte. I now determined to tarry there no longer, and taking an umbrella ſet out on foot, attended by our janizary, a ſervant, and two ſailors, armed and carrying proviſions and other neceſſaries. We paſſed by the fortreſs of Epi-yatha, over hills, and through dales and ripe corn. The ſtreams and fountains, which occurred on the way, with the myrtles and ever-greens in the water-courſes, afforded us refreſhment; or the exceſſive heat of the ſun would have been inſupportable. It was mid-day when we arrived greatly fatigued at Ligurió.

Ligurió is the name of four ſeparate villages, or of a diſtrict. The place, where we ſtopped, is clean and enjoys a good air. It is pleaſantly ſeated on the ſide of a hill, the plain beneath it overſpread with vines producing a ſtrong red wine, which is deſervedly in great repute. They infuſe reſin inſtead of lime. The people were abroad in the fields, and we tarried under a ſhady tree ſome time, until we were better accommodated by an Albanian woman. The houſe was neat though mean, and much recommended afterwards by the honeſt heartineſs of its owner her huſband, and of his family.

I had expected to find at Ligurió the ſacred poſſeſſion of Æſculapius, but was told, that the ruins were at Gérao about an hour diſtant. In the evening an Albanian peaſant with a caloyer or monk offered to conduct me to the ſpot; and the janizary with the ſailors deſired to accompany me. On our return, the villagers, who had been employed in their harveſt-work, readily furniſhed as many beaſts as were required, and offered to proceed with them by moonlight to Epi-yatha. After ſupping

ſupping on the ground before the houſe, a violin was procured. The janizary played, and the Albanians and Greeks began ſinging and dancing, with their uſual alacrity. When they had finiſhed, we lay diſperſed, in the open air, in the area of the court. The next day about noon, my companions arrived, greatly fatigued, and one of them ill; their attendants alſo complaining of their ſufferings by the ſea-ſide and on the road.

On a ſummit near Ligurio are ſome veſtiges, it is ſuppoſed, of Leſſa, once a village with a temple and ſtatue of Minerva, near the confines of Epidauria and Argolis or the territory of Argos. Below, at the foot of the oppoſite mountain, is the ruin of a quadrangular ſtructure; the maſonry of the ſpecies ſtyled Incertum, the ſides inclining as in a pyramid. Leſſa fronted the road leading by the temple of Æſculapius to Epidaurus; and a track beneath Ligurió now paſſes through the plain by Gerao to that port.

## CHAP. LIII.

*The grove of Æſculapius---His ſtatue and temple---Inſcriptions---The Stadium---The Theatre---Mount Cynortium---Water, &c.---Serpents.*

THE grove of Æſculapius was incloſed by mountains, within which all the ſacrifices as well of the Epidaurians as of ſtrangers were conſumed. One was called Titthion, and on this the god when an infant was ſaid to have been expoſed, and to have been ſuckled by a ſhe-goat. He was a great phyſician, and his temple was always crouded with ſick perſons. Beyond it was the dormitory of the ſuppliants; and near it, a circular edifice called the Tholus, built by Polycletus, of white marble, worth ſeeing. The grove beſides other temples, was adorned with a portico,

portico, and a fountain remarkable for its roof and decorations. The bath of Æſculapius was one of the benefactions of Antoninus Pius, while a Roman Senator; as was alſo a houſe for the reception of pregnant women and dying perſons, who before were removed out of the incloſure, to be delivered or to expire in the open air. The remains are heaps of ſtones, pieces of brick wall, and ſcattered fragments of marble; beſides ſome churches or rather piles of rubbiſh miſ-called, being deſtitute of doors, roofs, or any kind of ornament.

The ſtatue of Æſculapius was half as big as that of Jupiter Olympius at Athens. It was made of ivory and gold, and, as the inſcription proved, by Thraſymedes ſon of Arignotus of Paros. He was repreſented ſitting, holding his ſtaff, with one hand on the head of a ſerpent, and a dog lying by him. Two Argive heroes, Bellerophon combating with the monſter Chimæra and Perſeus ſevering the head of Meduſa, were carved on the throne. Many tablets deſcribed the cures performed by the deity, yet he had not eſcaped contumely and robbery. Dionyſius deprived him of his golden beard, affirming it was very unſeemly in him to appear in that manner when his father Apollo was always ſeen with his face ſmooth. Sylla amaſſed the pretious offerings belonging to him and to Apollo and Jupiter at Delphi and Olympia, to pay his army before Athens. The marks in the walls teſtified that a great number had been plucked down. A few fragments of white marble exquiſitely carved occur in the heap of the temple.

The incloſure of the temple once abounded in inſcriptions. In the ſecond century ſix marbles remained, on which were written in the Doric dialect the names of men and women, who had been patients of the god, with the diſtemper each had laboured under and the remedies he had directed. We found only a couple of votive inſcriptions, and two pedeſtals of ſtatues, one of which repreſented a Roman and was erected by the city of the Epidaurians. The divine preſcriptions have periſhed or are buried in

in the ruin, but a ſpecimen is extant[1] from ſimilar records, once preſerved in his temple in the iſle of Tiber near Rome. The complaint was ſpitting of blood, and the perſon deemed incurable; but Æſculapius prevailed. He was reſtored, and returned thanks publicly before the people.

THE Stadium was near the temple. It was of earth, as moſt in Greece were. At the upper end are ſeats of ſtone, but theſe were continued along the ſides only a few yards. A vaulted paſſage leading underneath into the area, now choked up, was a private way by which the Agonothetæ or preſidents with the prieſts and perſons of diſtinction entered.

Two large ciſterns or reſervoirs remain, made by Antoninus for the reception of rain-water. One meaſured ninety nine feet long, and thirty ſeven wide. Beyond them is a dry water-courſe, and in the mountain-ſide on the right-hand are the marble ſeats of the Theatre, overgrown with buſhes. We regretted that the Proſcenium or front was vaniſhed, as this fabric alſo was the work of Polycletus and much admired. The Roman theatres, as Pauſanias obſerves, far exceeded all in ornament, and in ſize that of Megalopolis in Arcadia; but, he ſubjoins, what architect can compare with Polycletus in harmony and beauty?

GOING up the water-courſe, between the mountains, is a church, where, beſides fragments, we found a ſhort inſcription. "Diogenes the hierophant to far-darting Apollo, on account "of a viſion in his ſleep." Apollo had a temple on mount Cynortium, probably on this ſpot; and on a ſummit beyond are other traces, it is likely, of a temple of Diana.

THE ſprings and wells by the ruins are now ſuppoſed to poſſeſs many excellent properties. To theſe and a good air,

[1] See Comment on Strabo, p. 164. or Gruter Inſcript. p. 72.

with the recreations of the Theatre and of the Stadium, and to the medicinal knowlege and experience of the prieſts, may be attributed both the recovery of the ſick and the reputation of Æſculapius. The renown and worſhip of this god began in Epidauria, and continued for many centuries. Since he failed, ſome ſaints have ſucceeded to the buſineſs; and I have ſeen patients lying in beds in their churches at Athens. The whole neighbourhood has for ages plundered the grove. The Ligurians remembered the removal of a marble chair from the Theatre, and of ſtatues and inſcriptions, which, among other materials, were uſed in repairing the fortifications of Nauplia, now called Napoli, or in building a new Moſque at Argos.

THE tortoiſes of mount Cithæron were ſacred to Pan; the ſerpents of Epidauria to Æſculapius. One ſpecies, yellower than common, was peculiar to this region, and tame, perhaps, like the cranes, from being never moleſted. Theſe reptiles ſtill abound. Some, as the Ligurians relate, are very large, not venomous, and, if attacked, fight with their tails.

## CHAP. LIV.

*Leave Ligurió---Nauplia---Tiryns---The river Inachus---Old Argos---The preſent town.*

OUR ſick companion was able to travel after reſting two days. The ſailors left us at night, with orders to proceed in the felucca to the port of Corinth, and wait our arrival by land. The Janizary and Swiſs went for horſes to Napoli, and, not ſucceeding there, to Argos. They returned at midnight much fatigued, with eight only and a couple of Argives. The next evening we deſcended from Ligurió into the plain, and croſſing with the pyramidal ruin on our right entered between two ridges

ridges of mountains. The track was ſtony, among buſhes, by ſlender ſtreams, and over dry water-courſes. After three hours we diſmounted at a place called *The Gardens*. We had here figs ripe and large. We reſolved to continue our journey by moonlight, to avoid the heat of the ſun and alſo the flies, which had terribly tormented our horſes. We ſupped and lay in an orchard, chiefly of pomgranate and mulberry trees; among which was the plant called Opuntia, then in flower. We ſet out again at two in the morning, and by a rough track entered the plain of Argos. This paſs has been ſtrongly guarded. Several ſummits of the mountains on each ſide are crowned with large neglected caſtles. The road led us through olive groves, near to Nauplia, now Napoli of Romania.

NAUPLIA, the port of Argos, was ſituated at the bottom of a deep gulf. The people were ſuppoſed to have accompanied Danaus from Egypt. They were expelled by the Argives for rebellion. In the ſecond century the town was deſolate; but ruins of the walls remained, with a temple of Neptune, and a fountain, which ſtill flows, called Canathus. The Argives were accuſtomed to waſh at it a ſtatue of Juno, yearly, on her feſtival. The harbour is the moſt ſecure and beſt defended in the Morea. The houſes are on a tongue of land running out into the ſea, and overlooked by a high and abrupt mountain. It is a place of a good appearance, and is ſtrongly fortified both by nature and art. It was taken, with the caſtle of Argos, by the Venetians in 1686. We could ſee two ſhips at anchor, and were told that a couple of French frigates had ſailed the night before to chaſtiſe the Dulciniotes, who had been recently guilty of piracies. We left Nauplia behind us, and travelled toward Argos.

OUR guides led us out of the direct road to an abandoned fortreſs on a rocky eminence in the plain. The wall has large ſtones toward the bottom; the ſuperſtructure chiefly modern, and mere patch-work. This was once Tiryns, the citadel of Prœtus, the ruins of which were extant on the right-hand of

the road from Argos to Epidauria. The Cyclopes, who came from Lycia, were ſaid to have erected the wall, which only remained in the ſecond century. It conſiſted of rough ſtones, the ſmalleſt of which could not have been moved at firſt by a yoke of mules; with leſſer ſtones fitted to fill the vacant ſpaces. Farther on, by the ſea and Nauplia, were caverns called Cyclopia, with labyrinths, or, as they were named, the chambers of the daughters of Prœtus; probably quarries. The inhabitants of Tiryns, and alſo of Midéa, a place of which the ſite was viſible on the left of that road, had been transferred to Argos.

We continued our journey over a level plain, of fine impalpable ſoil, and by cotton-grounds, gardens, and the ſtubble of wheat. We approached Argos, and croſſed a ſhallow ſtream once called Charadrus, and alſo the bed of the Inachus. The Argives related, that this was one of the river-gods who adjudged the country to Juno, when ſhe contended for it with Neptune, which deity in return made their water to vaniſh; the reaſon why the Inachus flowed only after rain, and was dry in ſummer. The ſource was a ſpring, not copious, on a mountain in Arcadia, and the river ſerved there as a boundary between the Argives and Mantineans.

Antient Argos ſtood chiefly on a flat. The ſprings were near the ſurface, and it abounded in wells, which were ſaid to have been invented by the daughters of Danaus. This early perſonage probably introduced the pyramidal monuments. He lived in the acropolis or citadel, which was named Lariſſa and accounted moderately ſtrong. On the aſcent was a temple of *Apollo on the ridge*, which in the ſecond century continued the ſeat of an Oracle. The woman, who propheſied, was debarred from commerce with the male ſex. A lamb was ſacrificed in the night, monthly; when, on taſting of the blood, ſhe became poſſeſſed with the divinity. Farther on was a Stadium, where the Argives celebrated games in honour of Neméan Jupiter and of Juno. On the top was a temple of Jupiter, without a roof,

roof, the ſtatue off the pedeſtal. In the temple of Minerva there, among other curious articles, was a wooden Jupiter, with an eye more than common, having one in the forehead. This ſtatue, it was ſaid, was once placed in a court of the palace of Priam, who fled as a ſuppliant to the altar before it, when Troy was ſacked.

ARGOS retains its original name and ſituation, ſtanding near the mountains which are the boundary of the plain, with Napoli and the ſea in view before it. The ſhining houſes are whitened with lime or plaſter. Churches, mud-built cottages and walls, with gardens and open areas, are interſperſed, and the town is of conſiderable extent. Above the other buildings towers a very handſome moſque ſhaded with ſolemn cypreſſes; and behind, is a lofty hill, brown and naked, of a conical form, the ſummit crowned with a neglected caſtle. The devaſtations of time and war have effaced the old city. We enquired in vain for veſtiges of its numerous edifices, the Theatre, the Gymnaſium, the temples, and monuments, which it once boaſted, contending even with Athens in antiquity and in favours conferred by the gods. We tarried in a miſerable khan during the heat of noon, and toward evening ſet out, with an additional baggage-horſe, for a place called *The Columns*.

## CHAP. LV.

*Mycenæ near Argos---Agamemnon ſlain at Mycenæ---The city ruined---The temple of Juno---We miſs the ſite.*

THE kingdom of the Argives was divided into two portions by Acriſius and his brother Prœtus. Argos and Mycenæ were their capitals. Theſe, as belonging to the ſame family and diſtant only about fifty ſtadia or ſix miles and a quarter from each

each other, had one tutelary deity, Juno; and were jointly proprietors of her temple, the Heræum, which was near Mycenæ.

AGAMEMNON enlarged his dominions by his valour and good fortune. He poſſeſſed Mycenæ with the region about Corinth and Sicyon, and that called afterwards Achæa. On his return from Troy, he was ſlain with his companions at a banquet. Mycenæ then declined; and, under the Heraclidæ, was made ſubject to Argos.

THE Mycenæans, ſending eighty men, partook with the Lacedæmonians in the glory acquired at Thermopylæ. The jealouſy of the Argives produced the deſtruction of their city; which was abandoned after a ſiege and laid waſte in the firſt year of the ſeventy-eighth Olympiad [1]. The wall was ſaid to have been a work of the architects, who conſtructed that of Tiryns, and was ſo ſtrong, it could not be forced by the Argives. Some part of it remained in the ſecond century, with a gate, on which were lions; a fountain; the ſubterraneous edifices, where Atreus and his ſons had depoſited their treaſures; and, among other ſepulchral monuments, one of Agamemnon, and one of his fellow ſoldiers and ſufferers.

ARGOS was forty ſtadia or five miles, and Mycenæ ten or fifteen ſtadia, about a mile and a half, from the Heræum. This renowned temple was adorned with curious ſculpture, and numerous ſtatues. The image was very large, made by Polycletus, of gold and ivory, ſitting on a throne. Among the offerings was a ſhield taken by Menelaus from Euphorbus at Ilium; an altar of ſilver, on which the marriage of Hebe with Hercules was repreſented; a golden crown and purple robe given by Nero; and a peacock of gold ſet with pretious ſtones dedicated by Hadrian. Near it were the remains of a more antient temple,

[1] In the year before Chriſt, 466.

which

which had been burned; a taper ſetting ſome garlands on fire, while the prieſteſs was aſleep.

THE ruin called *The Columns*, we had been informed, was near the direct road to Corinth. We ſuppoſed the building to have been the temple of Jupiter at Nemea, and it was expected that on the way to it we ſhould diſcover Mycenæ and the temple of Juno. "Having re-aſcended Tretus, ſays Pauſanias, on the "left hand of the road to Argos are the ruins of Mycenæ." We croſſed the wide bed of the torrent-river, and the Inachus, and then travelled in a duſty road in the plain, and about ſunſet arrived at Tretus. On reviewing our journey, I found with regret, that Mycenæ was at no great diſtance on our right, when we entered between the mountains.

## CHAP. LVI.

*We arrive at Nemea---Of the temple of Jupiter---The Nemean games---Ruin of the temple---Mount Apeſas, &c.---A village, and monaſtery.*

THE paſs of Tretus is narrow, the mountains riſing on each ſide. The track is by a deep-worn water-courſe, which was filled with thickets of oleander, myrtle, and ever-greens; the ſtream clear and ſhallow. Some Turks keep guard on it to apprehend fugitives and ſuſpected perſons, living under a ſhed covered with boughs. Three of them, on ſeeing us, came to the way-ſide with water, which civility we requited with a few peraus. Soon after we turned out of the road to the left, and, by a path impeded with ſhrubs aſcended a brow of the mountain, in which are caves, ranging in the rock, the abode of ſhepherds in winter. One was perhaps the den of the Nemean lion, which continued to be ſhown in the ſecond century. From the ridge

ridge above them may be ſeen Nauplia, Argos, and the citadel of Corinth. We deſcended on the oppoſite ſide into a long valley, and had in view before us *The Columns* or the ruin of the temple, by which the village called Nemea antiently ſtood.

THE temple of Jupiter Nemeus is mentioned by Pauſanias as worth ſeeing. The roof was then fallen, and the image had been removed. Round it was a grove of cypreſs-trees. The prieſt was choſen by the Argives, who ſacrificed in the temple, and at the winter congreſs propoſed a race for men in armour; joining this deity in their ſolemn invocations with Juno. One Bito, it was related, ſeeing them leading the victim, which was a bull, toward Nemea, took it up and carried it thither on his ſhoulders. A ſtatue at Argos repreſented him performing this feat.

THE Nemean games were triennial and celebrated in the grove, in memory of Opheltes or Archemorus, a child, whom his nurſe, while ſhe conducted the Achæan captains going againſt Thebes to a fountain, placed on the graſs, and on her return found with a ſerpent folded about his neck. His tomb was incloſed by a ſtone fence, within which were altars; and a heap of earth marked the burial-place of his father Lycurgus. The horſe-race for boys, which had been dropped, was reſtored to this and to the Iſthmian feſtival by the emperor Hadrian. The Agonothetæ or preſidents were elected from the neighbouring cities Argos, Corinth, and Cleonæ. Their apparel was black. The reward of victory was a crown of parſley, which herb was fabled to have ſprung from the blood of Archemorus.

THE temple of Jupiter was of the Doric order, and had ſix columns in front. The remains are two columns ſupporting their architrave, with ſome fragments. The ruin is naked, and the ſoil round about it had been recently ploughed. We pitched our tent within the cell, on the clean and level area. The roof it is likely was removed ſoon after its fall. A wild pear-

tree

tree grows among the ſtones on one ſide, but our cook found it neceſſary to ſhelter his fire with buſhes of maſtic to prevent its being extinguiſhed by the ſun. We were ſupplied with milk and lambs from a mandra or fold in the valley, and with water from a fountain, once named the Adraſtéan, at a little diſtance on the ſlope of the hill.

BEYOND the temple is a remarkable ſummit, the top flat and viſible in the gulf of Corinth. This was probably the mountain above Nemea called Apeſas, on which Perſeus was ſaid to have ſacrificed to Jupiter. On one ſide is a ruinous church, with ſome rubbiſh, perhaps where Opheltes and his father were ſaid to have been interred. Near is a very large ſpreading fig-tree. To this a moſt ſimple goatherd repaired daily before noon with his flock, which huddled together in the ſhade until the extreme heat was over, and then proceeded orderly to feed in the cool upon the mountain.

BETWEEN the temple and the church is a road, which, branching from that on Tretus, croſſes the valley, and paſſing through the oppoſite ridge turns to the right to a village called Hagio Georgio or St. George, from whence we procured tools to dig, and wine, with other neceſſaries. Near are veſtiges, perhaps of Bembina; a village, from which as well as from Nemea the region was ſometimes named. On the left hand, at a diſtance from the road, is a ſmall romantic monaſtery, fixed as it were againſt the ſide of a ſteep mountain, high up. It poſſeſſes a moſt tranſparent water and an old picture of the Panagia or Virgin Mary, which performs miracles and is covered, except the face and hands, with ſilver. The prieſt ſhowed me in the wall a Greek ſepulchral inſcription, ΛΕΟΝΤΙΣ ΧΑΙΡΕ, *Leontis farewell.*

## CHAP. LVII.

*To Cleonæ---Arrive at Corinth---The ſituation---The ports---The city deſtroyed and re-peopled---Deſcribed by Strabo---By Pauſanias---Taken by Alaric and the Turks---Its preſent ſtate---A ruin.*

WE paſſed by the fountain at Nemea to regain the direct road from Argos to Corinth, re-aſcending Tretus. We then travelled over a mountainous tract among low ſhrubs; the hills with their tops waſhed bare, ſome ſhining, and with chanels worn in their ſides; the way croſſed by very deep water-courſes and ſhallow ſtreams. We came to a ſmall plain, in which are ſome veſtiges of Cleonæ; a city once overſpreading a knoll or riſing rock, and handſomely walled about; deſerving in the opinion of Strabo the epithet *well-built* beſtowed on it by Homer. It is mentioned by Pauſanias as a place not large, with a temple of Minerva. It was eighty ſtadia or ten miles from Corinth, and fifteen ſtadia or near two miles from Nemea. Two ways led to Argos, which was an hundred and twenty ſtadia or fifteen miles diſtant; one fit for couriers and ſhort; the other that on Tretus, likewiſe narrow, being incloſed by mountains, but more proper for carriages.

WE continued our journey, and, coming in view of the gulf of Corinth, had on our left a plain covered with vines and olive-groves. The fertility of this region was alluded to by the witty oracle, which anſwered a perſon who enquired what he ſhould do to become rich, that he needed only to get all the land between Corinth and Sicyon. We arrived on the Iſthmus, and about evening entered the town. We were hoſpitably received at the houſe of a Greek named Gorgonda Notara, a baratary

T. Kitchin Sculp.

baratary, or perſon under the protection of the Engliſh embaſſador at Conſtantinople. In the morning we were viſited by the archons or principal Greeks in a body as at Athens, and by Mr. Robart a Frenchman, agent of Mr. Keyrac who had engroſſed the trade of the Morea.

THE city of Corinth ſtands in the Iſthmus on the ſide of the Peloponneſus, a ſituation once peculiarly happy, from which alſo its antient proſperity was derived. Its ports were commodiouſly diſpoſed by nature, to receive the ſhips of Europe, and of Aſia, and to render it the centre of their commerce. The circumnavigation of the Peloponneſus was tedious and uncertain to a proverb; while at the Iſthmus not only their cargoes, but, if requiſite, the ſmaller veſſels were eaſily tranſported from ſea to ſea. Moreover, it held the keys of the peninſula, and taxed both the ingreſs and egreſs. The Iſthmian games likewiſe by the concourſe of people at their celebration contributed to its opulence, which was immenſe. The temple of Venus poſſeſſed above a thouſand female ſlaves conſecrated as courtezans. The prodigality of the merchants made the place ſo expenſive, it was a ſaying, *that not every man could go to Corinth.* Amid this luxury it produced many able ſtateſmen as well as capital maſters in painting, ſculpture, and the fine arts in general, all which were principally nurtured there and at Sicyon. The Acrocorinthus or citadel was one of the horns, on which Philip was adviſed to lay hold, in order to ſecure the heifer or the Peloponneſus. It has been alſo ſtyled one of the fetters of Greece.

THE port of Corinth on the ſide of Aſia was named Cenchreæ, and diſtant as much as ſeventy ſtadia or eight miles and three quarters. It was forty five ſtadia or above five miles and a half by ſea from the port of Schœnus. The port toward Italy was called Lechæum. It lay beneath the city, the road to it between *long walls* reaching twelve ſtadia or a mile and a half.

When Xerxes had defeated the party, which guarded the ſtrait of Thermopylæ, the Peloponneſians firſt deſtroyed the Scironian way, and then erected a wall acroſs the Iſthmus from the ſea of Cenchreæ to that of Lechæum.

A DISPUTE in which the Roman ſenate interpoſed produced a war equally fatal to Grecian liberty and to Corinth. The general of the Achæans was defeated, and flying into Arcadia abandoned this city. Lucius Mummius, who commanded the Roman army, apprehenſive of ſome ſtratagem, did not enter until the third day, though the gates ſtood open. The Corinthians were put to the ſword or ſold as captives, and the city pillaged and ſubverted. The hiſtorian Polybius, who was preſent, laments, among other articles, the unworthy treatment of the offerings, and works of art; relating, that he ſaw exquiſite and famous pictures thrown neglectfully on the ground, and the ſoldiers playing on them with dice. The pretious ſpoil was among the prime ornaments of Rome, and of the places, in which it was diſperſed. The town lay deſolate until Julius Cæſar ſettled there a Roman colony, when, in moving the rubbiſh and digging, many vaſes were found, of braſs or earth finely emboſſed. The price given for theſe curioſities excited induſtry in the new inhabitants. They left no burying-place unexamined, and Rome, it is ſaid, was filled with the furniture of the ſepulchres of Corinth.

STRABO was at Corinth ſoon after its reſtoration by the Romans. He deſcribes the ſite, as follows. "A lofty moun-
"tain, in perpendicular height as much as three ſtadia and a
"half[1], the aſcent thirty ſtadia[2], ends in a pointed ſummit
"called Acrocorinthus. Of this the portion to the north is
"the moſt ſteep, beneath which lies the city on a level area,
"at the foot of the Acrocorinthus. The circuit of the city

[1] Near half a mile.

[2] Three miles and three quarters.

"alone

" alone has been forty ſtadia[1], and as much of it as was un-
" ſheltered by the mountain has been walled about. Within
" the incloſure was comprehended alſo the Acrocorinthus,
" where the mountain was capable of receiving a wall; and,
" as we aſcended, the veſtiges were plain; ſo that the whole
" circumference exceeded eighty five ſtadia[2]. On the other
" ſides, the mountain is leſs ſteep, but riſes very high, and is
" viſible all around. Upon the ſummit is a ſmall temple of
" Venus; and below it, the ſpring Pirene, which does not
" overflow, but is always full of pellucid and potable water.
" They ſay, it unites with ſome other hidden veins and forms
" the ſpring at the mountain foot, running into the city and
" affording a ſufficient ſupply for the uſe of the inhabitants.
" In the city is plenty of wells, and in the Acrocorinthus,
" as they ſay, for we did not ſee any.---There, they relate, the
" winged horſe Pegaſus was taken, as he was drinking, by
" Bellerophon.---Below Pirene is the Siſyphéum, ſome temple
" or palace of white ſtone, the remains not inconſiderable.
" From the ſummit is beheld to the north Parnaſſus and
" Helicon, lofty mountains covered with ſnow; and below
" both, to the weſt, the Criſſæan gulf bounded by Phocis, by
" Bœotia and the Megaris, and by Corinthia and Sicyonia
" oppoſite to Phocis. Beyond all theſe are the mountains
" called the Oneian, ſtretching as far as Bœotia and Cithæron
" from the Scironian rocks on the road to Attica." Strabo ſaw likewiſe Cleonæ from thence. Cenchreæ was then a village, Lechæum had ſome inhabitants.

NEW Corinth had flouriſhed two hundred and ſeventeen years when it was viſited by Pauſanias. It had then a few antiquities, many temples and ſtatues, eſpecially about the Agora or market-place, and ſeveral baths. The emperor Hadrian introduced water from a famous ſpring at Stymphalus in Arcadia; and it had various fountains alike copious and

[1] Five miles.

[2] More than ten miles and a half.

ornamental

ornamental. The ſtream of one iſſued from a dolphin, on which was a brazen Neptune; of another, from the hoof of Pegaſus, on whom Bellerophon was mounted. On the right-hand coming along the road leading from the market-place toward Sicyon was the Odéum, and the Theatre, by which was a temple of Minerva. The old Gymnaſium was at a diſtance. Going from the market-place toward Lechæum was a gate, on which were placed Phaeton and the Sun in gilded chariots. Pirene entered a fountain of white marble, from which the current paſſed in an open chanel. They ſuppoſed the metal called Corinthian braſs to have been immerged, while red-hot, in this water. On the way up to the Acrocorinthus were temples, ſtatues, and altars; and the gate next Tenea, a village with a temple of Apollo ſixty ſtadia or ſeven miles and a half diſtant, on the road to Mycenæ. At Lechæum was a temple and a brazen image of Neptune. At Cenchreæ were temples; and by the way from the city, a grove of cypreſs-trees, ſepulchres and monuments. Oppoſite was *The bath of Helen*, water tepid and ſalt, flowing plentifully from a rock into the ſea. Mummius had ruined the Theatre of Corinth, and the munificence of the great Athenian Atticus Herodes was diſplayed in an edifice with a roof, inferior to few of the moſt celebrated ſtructures in Greece.

THE Roman colony was reſerved to ſuffer the ſame calamity as the Greek city, and from a conqueror more terrible than Mummius, Alaric, the ſavage deſtroyer of Athens and univerſal Greece. In a country harraſſed with frequent wars, as the Peloponneſus has ſince been, the Acrocorinthus was a poſt too conſequential to be neglected. It was beſieged and taken in 1459 by Mahomet the ſecond; the deſpots or lords of the Morea, brothers of the Greek emperor who was killed in defending Conſtantinople, refuſing payment of the arrears of the tribute, which had been impoſed by Sultan Morat in 1447. The country became ſubject to the Turks, except ſuch maritime places as were in the poſſeſſion of the Venetians; and many of

of the principal inhabitants were carried away to Conſtantinople. Corinth, with the Morea, was yielded to the republic at the concluſion of the war in 1698, and again by it to the Turks in 1715.

CORINTH retains its old name, and is of conſiderable extent; ſtanding on high ground, beneath the Acrocorinthus, with an eaſy deſcent toward the gulf of Lepanto; the houſes ſcattered or in parcels, except in the Bazar or market-place. Cypreſſes, among which tower the domes of moſques, with corn-fields, and gardens of lemon and orange-trees, are interſperſed. The air is reputed bad in ſummer, and in autumn exceedingly unhealthy. The principal Corinthians retire into the country, from whence our hoſt, who had been apprized of our coming, was recently arrived. We viſited the archbiſhop, his ſon, a young man with a thick black beard; and ſaw the church, which is decorated, as uſual, with portraits of ſaints. The extreme heat, with ſome other circumſtances, rendered us impatient to get away; and prevented us from aſcending to the Acrocorinthus, in which are a few inhabitants, as in the citadel of Athens. Wheler relates, that from the top he enjoyed one of the moſt agreeable proſpects, which this world can afford. He gueſſed the walls to be about two miles in compaſs, incloſing moſques, with houſes and churches moſtly in ruins. An hour was conſumed in going up on horſeback. It was a mile to the foot of the hill; and from thence the way was very ſteep, with many traverſes. The families living below were much infeſted by corſairs, and on every alarm flocked up to the caſtle. Our felucca was at anchor in the port ſtill called Cenchreæ, now as little frequented as the Piræus. I was aſſured, that nothing remained there, but a ſtatue found in digging and much mutilated.

CORINTH has preſerved but few monuments of its Greek or Roman citizens. The chief remains are at the ſouthweſt corner of the town, and above the Bazar or market; eleven columns ſupporting their architraves, of the Doric order, fluted, and

and wanting in height near half the common proportion to the diameter. Within them, toward the weſtern end, is one taller, though not entire, which, it is likely, contributed to ſuſtain the roof. They have been found to be ſtone, not marble; and appear brown, perhaps from a cruſt formed on the outſide. The ruin is probably of very remote antiquity, and a portion of a fabric erected not only before the Greek city was deſtroyed, but before the Doric order had attained to maturity. I ſuſpect it to have been the Siſyphéum mentioned by Strabo. North of the Bazar ſtands a large maſs of brick-work, a remnant, it may be conjectured, of a bath or of the Gymnaſium.

## CHAP. LVIII.

*Of the Iſthmus---The place where veſſels were drawn over---Attempts to unite the two ſeas---A wall erected acroſs---The temple of Iſthmian Neptune---The ſite.*

THE Corinthians related that Neptune and the Sun had contended for their country; that the latter obtained the Acrocorinthus and yielded the poſſeſſion of it to Venus; and that Neptune had continued proprietor of the Iſthmus, which divided the Corinthian from the Saronic gulf, and united the Peloponneſus with the Continent.

THE root of mount Oneius extending along the Iſthmus rendered the Corinthian territory, which was not rich in ſoil, browy and uneven, with hollows. On the ſide of the Corinthian gulf the beach receded toward that of Schœnus, which was oppoſite. There the neck was moſt narrow, the interval between the two ſeas being only forty ſtadia or five miles; and there was the Diolcos or drawing-place, at which it was uſual

to

to convey light veſſels acroſs on machines. The ſame practice prevailed in the wars of the Turks and Venetians.

VARIOUS attempts have been made to open a communication between the Ionian and the Ægæan ſea by a navigable cut through the Iſthmus. The project was adopted by Demetrius Poliorcetes, but his ſurveyors found the water in the Corinthian gulf much higher than before Cenchreæ, and were of opinion, that Ægina and the neighbouring iſlands would be flooded and the canal unſerviceable. It was revived by Julius Cæſar, and by Caligula. Nero commenced a foſſe from Lechæum, and advanced about four ſtadia or half a mile. Atticus Herodes was ambitious of engaging in it, but, as Nero had failed, was afraid of offending the emperor by aſking his permiſſion. "All thoſe, "ſays Pauſanias, who have endeavoured to render the Pelo-"ponneſus an iſland, have been prevented while labouring to "divide the Iſthmus. It is manifeſt where they began digging, "and the rock is untouched. As it was made originally it "remains, and is now Continent.---So difficult is it for man to "force nature." The veſtiges of theſe fruitleſs efforts, which he ſaw, are ſtill extant.

THE wall erected by the Peloponneſians from ſea to ſea, reaching forty ſtadia or five miles, croſſed the Iſthmus where moſt narrow. It was reſtored, or another was built, to prevent hoſtile incurſions, under the Greek emperors. Conſtantine, deſpot or lord of Lacedæmon, repaired this wall, which, with a town within it, was called Hexmillia, becauſe the Iſthmus there was ſix miles over. Sultan Morat advanced againſt it in the year 1447, and the deſpot aſſembled all the people of the Morea for its defence. The Turkiſh army ranged in equal extent on the ſide of the foſſe, and, after mutual cannonading, made a general aſſault on the ſeventh day, which ſucceeded. Mahomet the ſecond in 1451 ordered that the wall ſhould be demoliſhed. In the war of the Turks and Venetians in 1463 the firſt care of the Greeks and Albanians of the Morea was to

render it again tenable, and the Venetians aſſiſted, conveying ſtone and materials to the ſpot by ſea, but on the approach of the enemy it was abandoned. Bajazet in 1500 entered the country unobſtructed at the Iſthmus. In 1697 the Venetians, who had ſubdued the whole Peninſula, were buſied in repairing the fence, to ſecure their conqueſts by land. The peace concluded in the following year made Hexmillia their boundary. A village on the weſtern gulf is ſtill called by that name. Pococke mentions great remains of a large ſquare caſtle at the end of the wall by the ſea. The paſſes of the mountains to the ſouth of Corinth have alſo been ſecured with ſtrong walls, which run high up the acclivities and are of great extent.

THE temple of the Iſthmian Neptune was ſituated near the port of Schœnus. On one ſide of the approach was a grove of pine-trees regularly planted; and on the other, ſtatues of perſons who had been victorious in the Games. Tritons of braſs were placed on the cell, which was not of the greater ſize; and at the entrance were two ſtatues of Neptune, and an image of Amphitrite with the ſea, likewiſe of braſs. Among the offerings in the temple was one preſented by Atticus Herodes; Neptune and Amphitrite in a chariot, and the boy Palæmon on a dolphin, all of ivory and gold; the four horſes gilded, with ivory hoofs; and by them two golden Tritons, the lower parts ivory. The ſculpture on the baſement beneath the chariot repreſented the Sea producing Venus attended by the Nereids. On the pedeſtal of the ſtatue of Neptune were carved Caſtor and Pollux, deities propitious to veſſels and mariners. On the left hand within the incloſure was a temple of Palæmon, in which was his image, and alſo Neptune and Leucothea. Another had a ſubterraneous paſſage, where, they ſaid, Palæmon was hid, and if any perſon, whether a Corinthian or ſtranger, ſwore falſely, it was impoſſible for him to eſcape puniſhment. They ſacrificed on an antient altar to the Cyclopes. There was alſo a Theatre, and a Stadium of white ſtone, worth ſeeing. The care

care of the Games, which had been committed to the Sicyonians, was reſtored to the Roman city.

I VISITED the ſite of the Iſthmian temple from the port of Schœnus. It is a large level area, nearly ſquare, about half an hour from the ſea. Some pieces of pillars, with a Doric capital and other fragments much injured, lie on the ſpot. A ruinous church ſtanding there had in it a pedeſtal and the baſe of a column for the ſacred table. I obſerved the veſtiges of a thick wall of maſſive ſtones, which had deſcended from the rock on the ſide of the Saronic gulf, and, taking a ſweep, had formed two ſides of the incloſure; beyond which it was continued on the margin of a wide and very deep water-courſe, but diſappears on the brow. At the angle toward the ſea is a ſemi-circular baſement. Wheler ſaw remains of a town and of the theatre, with ſeveral old churches. The building and the repairing of the numerous fortreſſes, with the wall acroſs the Iſthmus and that behind Corinth, has occaſioned a great removal of antient materials from all quarters. I enquired of the goatherds, and they conducted me to various places, but neither the Theatre nor the Stadium were viſible. A marble half-buried in the ground, by a ſmall ruined church, was copied here in 1676. The inſcription records the munificence of a high-prieſt, in erecting new ſtructures and in reſtoring and decorating thoſe which had ſuffered from time and earthquakes[1]. I ſearched for it unſucceſsfully; and have ſince found, that it has been tranſported into Italy, and is now preſerved in the Muſeum at Verona.

[1] Wheler, p. 438. See Muſeum Veronenſe, p. xxxix.

## CHAP. LIX.

*The Archbiſhop of Athens reſtored---We leave Corinth---Embark ---Of Anticyra---The ſite.*

WE were informed at Corinth, that ſoon after our departure from Athens the Archbiſhop had arrived there from Conſtantinople and been re-inſtated in his See by officers commiſſioned for that purpoſe; that the Bey or Vaiwode had received him kindly, and ordered his muſicians to attend him at his palace; and that a complete revolution had happened in his favour. Lombardi was greatly diſtreſſed and embarraſſed, his intrigues defeated, diſappointed in his views of revenge, unincluded in the general amneſty, fearing to return and not knowing whither to fly.

WE hired a bark belonging to the iſland of Zante. The ſailors aſſiſted in tranſporting the marbles and our baggage acroſs the Iſthmus on horſes and mules. Our weather-beaten captain left us, well ſatisfied. We took leave of our hoſt and of Lombardi, whoſe ſervices we requited with a handſome gratuity in money, beſides various preſents, ſome of which he requeſted. We deſcended to the ſea, the plain on each ſide of the way covered with caper-buſhes in flower. On the ſhore were ſeveral huts and ſheds or ware-houſes; and near it were barks and ſmall veſſels lying at anchor.

WHILE our felucca waited at Epi-yatha, the Corfiote, to whom we had given a paſſage from Athens, ſeized an opportunity, which offered, to proceed to Corinth, where he re-joined us. We expected to find him again at the ſea-ſide, but he was gone by land to Patræ, and we ſaw him no more. On embarking, we were ſaluted with a diſcharge of pop-guns or chambres.

Our

Our Janizary and one of our Greeks left us with many friendly wiſhes of proſperity and a happy voyage, intending to return to Athens. In the evening we ſailed, but had little wind, and the following day after noon we put into a bay in Phocis, on the north ſide of the gulf.

THE Phocéans ſeizing the temple of Apollo at Delphi, a war, called *the ſacred*, commenced, and laſted ten years; when Philip, father of Alexander the great, avenged the god by deſtroying many of the cities of the pillagers. Anticyra, one of the number, was ſituated in this bay, not far from the ruins of Medeon, which, with Ambryſſus and Stiris ſuffered the ſame puniſhment. This place was again taken and ſubverted by Atilius a Roman general in the war with the Macedonians. It afterwards became famous for its hellebore. That drug was the root of a plant, the chief produce of the rocky mountains above the city, and of two kinds; the black, which had a purgative quality; and the white, which was an emetic. Sick perſons reſorted to Anticyra to take the medicine, which was prepared there by a peculiar and very excellent recipe. By the port in the ſecond century was a temple of Neptune, not large, built with ſelected ſtones, and the inſide white-waſhed; the ſtatue of braſs. The agora or market-place was adorned with images of the ſame metal; and above it was a well with a ſpring, ſheltered from the ſun by a roof ſupported by columns. A little higher was a monument formed with ſuch ſtones as occurred, and deſigned, it was ſaid, for the ſons of Iphitus. One of theſe, Schedius, was killed by Hector, while fighting for the body of Patroclus, but his bones were tranſported to Anticyra; where his brother died after his return from Troy. About two ſtadia or a quarter of a mile diſtant was a high rock, a portion of the mountain, on which a temple of Diana ſtood, the image bigger than a large woman, and made by Praxiteles.

THE walls and other edifices at Anticyra were probably erected, like the temple of Neptune, with ſtones or pebbles. The

The ſite is now called Aſproſpitia or *The White Houſes*; and ſome traces of the buildings, from which it was ſo named, remain. The port is land-locked, and frequented by veſſels for corn. Some paces up from the ſea is a fountain. At night it blew hard, but we could get no ſhelter from the wind on ſhore. Our carpets and coverlets were ſpread on the poop of our bark, and the men lay on the deck. From that time we began to be ſickly; the gulf, with the coaſts of the Morea, being infamous for a bad air, eſpecially at this ſeaſon or toward autumn.

## CHAP. LX.

*At Dyſtomo --- An inſcription --- Ambryſſus --- The road to Anticyra.*

ON our arrival at Aſproſpitia we diſpatched men to Dyſtomo, a village two hours diſtant, to hire ſuch beaſts as the place afforded, to carry us to the monaſtery of St. Luke, and to Caſtri or Delphi. The people were buſy at harveſt, and declined ſending any before the next morning, when a train of aſſes and mules came early down to the ſea-ſide with peaſants to guide and attend them on foot. Our bark was ordered to wait in the port of Salona. The captain, with two or three ſailors, accompanied us. We beſtrode our beaſts, and ſoon after began to aſcend a lofty mountain by a ſteep road partly paved. We gained the ſummit, beyond which is Dyſtomo, where we refreſhed at the houſe of an Albanian.

WE purſued our journey to the monaſtery of St. Luke, and returned to Dyſtomo in the evening; when we were told, that an inſcription had been diſcovered in one of the cottages. I was pleaſed in copying it, by candle-light, to find it preſerved the name of the antient inhabitants. It is on a pedeſtal of rough ſtone, which has ſupported a ſtatue of the emperor Marcus

Marcus Aurelius Commodus Antoninus, decreed by the ſenate, and erected by the city of Ambryſſus.

THE Athenians and Thebans reſtored Ambryſſus and Stiris, with other cities of Phocis, which Philip had deſtroyed. The latter people, when the war diſtinguiſhed by the fatal battle of Chæronea commenced, ſurrounded Ambryſſus with a double wall of the ſtone of the country, which was dark coloured and exceedingly hard; each circle wanting a little of an orgyia or of ſix feet in width, the ſpace between them one orgyia, and their height two and a half, when entire; without battlements, towers, and the accuſtomed ornaments, as conſtructed for immediate defence. This fortification ranked, in the ſecond century, among the moſt noted for ſtrength and ſolidity. Many of the ſtatues of ſtone in the market-place, which was not large, were then broken. Remnants of the wall may ſtill be ſeen without the village, which is ſituated, as the city was, under mount Parnaſſus.

THE road from Ambryſſus to Anticyra is deſcribed as at firſt up hill, but, after aſcending about two ſtadia or a quarter of a mile, the ground became level. On the right was a temple of Diana with an image of black ſtone much reverenced by the Ambryſſenſians. The way from thence was down a declivity.

## CHAP. LXI.

*Way from Ambryſſus to Stiris --- Of Stiris --- Inſcriptions.*

WE turned eaſtward from Dyſtomo, and in an hour and a half reached the monaſtery of St. Luke, beneath which in a valley is the ſite of Stiris now called Palæo-Stiri. This city was about ſixty ſtadia or ſeven miles and a half from Ambryſſus, the

the way in a plain lying between mountains, the part belonging to Ambryſſus planted chiefly with vines, and with a ſhrub by ſome called Coccus, diſpoſed in rows, and producing a ſcarlet dye. The colour was the blood of a ſhort inſect bred in the berries, which were gathered before they were ripe, becauſe it then took wing, reſembling a gnat. The level is now without vines or ſhrubs, but cultivated. It is high above the ſea, and encompaſſed with mountains reaching to the ſky.

STIRIS derived its name from a town in Attica, and the people, it was believed, were originally Athenians expelled by Ægeus. It was ſubject from its ſituation to ſcarcity of water in ſummer; the wells, which were few, furniſhing only ſuch as would ſerve for waſhing, and for cattle. The inhabitants were ſupplied by a fountain hewn in the rock, about four ſtadia or half a mile diſtant. They had a temple of Ceres, of unbaked brick; the image of Pentelic marble. The place is now deſolate, but not without ſome veſtiges.

THE monaſtery of St. Luke was raiſed with the materials of Stiris. Several inſcriptions were fixed in the walls; ſome ſo high as not to be legible. One, copied by Wheler, records the perſons, who defrayed the expenſe of making the chanel for water and of building the fountain; from which it was probably removed. We found a ſtone of the ſepulchral claſs, inſcribed only with the name of the deceaſed, *Pyrrhicus*. Stiris was one hundred and twenty ſtadia or fifteen miles from Chæronea in Bœotia, the way moſtly rough and mountainous.

CHAP.

## CHAP. LXII.

*Summary of the Life of St. Luke of Stiris.*

ST. LUKE of Stiris flouriſhed in the tenth century. He is commemorated by the Greek church on the ſeventh of February, and ſtyled in the Menology, *The Glory of Hellas* or Greece; but the hiſtory given of him is ſuperficial and unſatisfactory. The learned Combefis in 1648 publiſhed extracts of his life from a manuſcript in the library of the French king. The *holy father* and *wonder-worker* was before ſo much forgotten, that he is unnoticed by Baronius. A tranſlation of the whole record may be found in the Latin Acts of the Saints. The author was a diſciple of St. Luke, is diffuſe, and inclines to the marvellous. The following ſummary will diſplay the wretchedneſs of Greece after the decline of the Roman empire, and, like a mirror, reflect a portrait of the times, to which it refers.

ST. LUKE Junior was ſo named to diſtinguiſh him from another ſaint who lived under the ſame emperors. He was deſcended of a family, which had fled from Ægina, that iſland being harraſſed by the Saracens in poſſeſſion of Crete, and ſettled firſt by the mountain of St. John in Phocis, but, pirates infeſting the ſeas and coaſt, removed to a port called Bathys, where Stephen the father of Luke was born; and from thence to a village named Caſtorium. Luke was ſeized at an early age with the frenzy of the times, and reſolving to be a hermit retired about the year 908, when he was eighteen years old, to the above mountain, commonly called Johanitza; his mother Euphroſyne conſenting with reluctance. He was inveſted with the divine and apoſtolical habit, as it was termed, by two aged monks on their way to Rome. In the ſeventh year of his abode in that ſolitude, the Bulgarians under Symeon made an irruption

into the empire. Eubœa and the Peloponneſus were filled with fugitives, and Luke with a multitude paſſed over to the neighbouring iſlands. He eſcaped his purſuers by ſwimming, and arrived at Corinth, where, as he was illiterate, he went to ſchool. At Patræ was one of the living ſtatues, then not infrequent; a madman ſtanding on a column. To this Stylites did Luke miniſter for ten years, fiſhing, getting wood, and dreſſing victuals; preventing him from ſtarving, and enabling him to preſerve his footing on his pedeſtal.

PETER, who ſucceeded Symeon, making peace with the Romans in 927, Luke returned to Johanitza. From thence, for greater privacy, he withdrew to Calabium. In 934, ſome of the Turkiſh race overrunning the country, he took refuge in an iſlet named Ampelon; and reſided three years on that dry and barren rock, often diſtreſſed for food and water, when the winds were rough and the ſeas impaſſable. He removed next to the ſpot, which, ſays the biographer, ſaw him die, and is now enriched by his ſacred reliques [1]. The companions of his late danger repreſented to him, that he was continually diſturbed on the iſlet by boats and paſſengers. They prevailed on him to leave it, and conducted him to a place delectable indeed, cool and ſilent, with plenty of limpid water to allay his thirſt, or to promote vegetation; and ſcarcely acceſſible to man. Luke cleared the wood, planted a variety of herbs and trees, was hourly employed in improving and adorning his garden, and in rendering it a terreſtrial Paradiſe. He erected his cell afar off from it and the fountain, for concealment, among ſome thickets.

[1] Many names of places in Greece were corrupted or changed in this century. Criſſa, it is likely, is intended by the author, where he mentions ἡ Χρυσὴ ἐπαρχίαν---τὴ ἡ Χρυσὴ μίξη. Bathys, it is ſuppoſed, was oppoſite to Eubœa, and, with Caſtorium, in Theſſaly; Calabium, in Attica; Ampelon, one of the iſlets of the Saronic gulf. Luke retired finally, it is ſaid, to Σωτηρὶς χῶρον. The editor of *Acta S. S.* ſuppoſes this name derived from the cures effected by the dead ſaint, and afterwards contracted into Σωτήριον; but the true reading is, Στηλὶς χῶρον. Thus in the lives of the Saints, Luke, we read, γινόμενος ἀπὸ σῆς (ſc. σωτηρίας)---φθάνει εἰς τὸν τόπον τῆς Στηλίς. The place was Stiris.

LUKE

LUKE was now in high reputation, admired for his auſterities, revered for the ſanctity of his deportment, and regarded as a prophet. After ſeven years he called together his friends and neighbours, and taking an affectionate farewel deſired their prayers, for it was uncertain whether they ſhould meet again. He returned to his cell, and lingered ſome months, when his fever increaſing he died, much lamented; the people flocking to attend his ſick-bed, though it was winter, the weather extremely ſevere, and the ways after an immenſe fall of ſnow almoſt impaſſable.

LUKE had directed Gregory, a Preſbyter, to dig beneath where he lay, and bury him; adding, that God would glorify the ſpot, and occaſion it to be viſited by multitudes of the faithful. He obeyed, and depoſiting the ſacred body publickly, as a common treaſure, with the uſual ceremonies, replaced the brick-pavement. After ſix months, a monk and eunuch named Coſmas, ſtopping on his paſſage to Italy, was conducted as by a divine hand to the hermitage and cell of Luke, which pleaſed him ſo much, that he vowed never to leave it; and ſeeing his grave neglected, he raiſed the holy coffin above the ground, and incloſed it in a tomb, encompaſſed with rails to prevent any from touching it, but thoſe who were diſpoſed to approach with devotion.

THE pious care of Coſmas was not unrewarded. Two years after, ſome of his followers perceived a fragrant oil flowing plentifully from the holy coffin. This incited them to erect cells; to decorate, as well as they were able, the rude church of St. Barbara; and to provide ſmall houſes for the accommodation of ſtrangers; believing, it may be preſumed, with the editor of the life, that this property, for which ſeveral ſanctified carcaſſes have been renowned, was not beſtowed by God but as a teſtimony that the body ſhould prove an invaluable

fountain of medicine. Many miraculous cures were performed. The fame of the ſaint was propagated. His cell was converted into a handſome oratory in the ſhape of a croſs; and numbers repaired to his tomb, as to another Siloe.

## CHAP. LXIII.

*The monaſtery of St. Luke---The founder---The church---The reliques of St. Luke---The tombs of the emperor Romanus and his queen---The hermitage.*

THE monaſtery of St. Luke is a barbarous edifice, and of an ordinary appearance. Near it by the road-ſide is erected a wooden croſs. It is reckoned two hours from the ſea, and four weſt of Lebadea. The apartments or cells are very mean. The number of monks was then an hundred and twenty, moſt of them abſent, keeping flocks or employed in agriculture. We were entertained by the hegumenos or abbot, who told us that the convent was greatly in debt, and that they ſuffered much from exactions, beſides paying to the amount of an hundred and ſeventy-five pounds ſterling yearly tribute to the Turks. The air is bad, and water diſtant. It is likely they go to the fountain, which ſupplied the inhabitants of Stiris.

IN the church is a copy of Iambic verſes in two columns, in an antiquated hand, hung up in a frame, and containing a panegyric on the monaſtery written ſoon after it was built. I copied them from a tranſcript produced by the abbot, which had a proſe-expoſition in more modern Greek, placed oppoſite. The author informs us, that Romanus Porphyrogennetus was the founder. This emperor was the ſon of Conſtantine Porphyrogennetus, who was deſcended from Flavius

vius Baſilius a Macedonian of Armenian origin, and of the race of the Arſacidæ. He was crowned in 945, or about the time when Luke died, by his father, and, at the inſtigation of his wife, endeavoured to deſtroy him by poiſon, but he ſurvived until 960. Romanus died in 963, about two years after the taking of Crete. Theophano was made regent for her ſons, and lived ſeveral years. A firm attachment to Romanus is recommended in the Iambics. St. Luke was ſaid to have foretold, that Crete would be ſubdued under an emperor of that name. His biographer obſerves, that this propheſy had been fulfilled; but, it is remarkable, does not mention the regard ſhown by Romanus to his favourite ſaint.

THE monaſtery of St. Luke is ſtyled by its panegyriſt the glory of Hellas and the queen of all monaſteries on account of its church, which for magnificence and the grandeur of its proportions is not equalled perhaps in all Greece. This ſumptuous fabric within retains the ſhape of the oratory, into which the cell of Luke was changed. It has ſuffered greatly, as might be expected, from age and earthquakes; and the outſide is much encumbered and deformed by the addition of huge buttreſſes to ſupport the walls, and by the ſtopping up of ſeveral windows, particularly thoſe of the principal dome. The inſide is lined with poliſhed marble, impannelled; but ſome of the chapels have been ſtripped. The pavement is inlaid with various colours artfully diſpoſed. The domes are decorated with painting and gilding in Moſaic, well executed; repreſenting holy perſonages and ſcriptural ſtories. The gallery is illuminated with pieces of the tranſparent marble called Phengites, fixed in the wall in ſquare compartments, and ſhedding a yellow light; but without, reſembling common ſtone and rudely carved. A fabric thus ſplendid in decay, muſt have been, when recently finiſhed, exceedingly glorious. The encomiaſt extols it as the rival of St. Sophia at Conſtantinople, and the crown of the beauties of Hellas.

THE

THE pretious reliques of the thrice-bleſſed Luke were the important treaſure, which once ennobled this church. Among the cures effected by them and recorded by his biographer, one is of a Dæmoniac. In a diſtich in the Menology, it is affirmed, he had filled Hellas with miracles, and continued them, though dead. In the ſervice of the day, to omit other eulogiums, he is addreſſed as repelling evil affections; as healing lepers and all diſeaſes; as giving ſight to the blind; reſtoring the uſe of limbs; and diſpenſing an univerſal panacéum. The abbot ſhowed us a ſmall ſarcophagus or coffin, with a wooden lid, and a cover before it, in a chapel or receſs. This was the caſket, but he could not inform us what portion of the ſaint it had contained, or by whom or whither removed. He related, that the marble pannel on each ſide formerly exſuded an ointment of prodigious virtue; a tale received by ſome of our company with much reverence and croſſing. The entire body, it is probable, was deemed early too rich a jewel to be poſſeſſed by one ſpot; for in a catalogue of the reliques, which belonged to the great church of the monaſtery of St. Laura at mount Athos, is mentioned a part of St. Luke Stiriotes. He produced likewiſe ſome old pictures of the Panagia or Virgin Mary painted on wood, with a fine portrait of St. Luke the evangeliſt, which had been procured from Muſcovy.

BENEATH the church is an extenſive vault, in which maſs is celebrated on certain feſtivals. There is the cœmetery of the monks. The body is incloſed in an horizontal niche on a bier, which is taken out when wanted. The bones, are waſhed with wine, and thrown on a heap. In the area are two flat tombs raiſed above the floor. The marble ſlab on the top of one of them is plain, except a Greek croſs engraved on the right ſide. In the other a plate of braſs or metal has been fixed, with an inſcription. They were erected, as the abbot informed us, over the founder Romanus and the empreſs his wife.

THE

THE ſpot cultivated by Luke was poſſeſſed in 1676 by a hermit, whom Wheler viſited. The way from the monaſtery was down the hill to the ſouth; acroſs a ſmall river in a pleaſant plain, planted with vines and olive-trees; and then up a ſteep rock, cut wide enough for two carts to paſs, the aſcent eaſy. On the top were ruins of a town and caſtle; and beneath, a metochi or farm near a port, in which the caloyers or monks fiſh, and veſſels load with corn. He turned to the left over a craggy ridge and arrived at the hermitage, ſituated on the ſouth-eaſt ſide of a rock, and diſtant a mile and a half from the monaſtery. The garden was large, with a cell and a pretty oratory at the upper end. Below was a fountain of good water; and beyond it, a river, which deſcended in a caſcade from the high cliffs of mount Zagara or Helicon, and paſſed by, murmuring among the vaſt rocks and ſtones in its chanel. The hoary head of the hermit, who was clothed in a long brown garment, reſembled the ſnowy ſummits. He carved ſcriptural ſtories on croſſes with admirable art, and was eſteemed a ſaint. An humble companion miniſtered to him, as Luke to Stylites. Two caloyers or monks, who lived in a hut beneath, produced bread and olives, white honeycomb, and excellent wine, for the refreſhment of our traveller; who was ſo charmed with the harmony of birds and the natural beauties of the place, and ſo ſoothed with the idea of enjoying perfect peace and innocence, that, as he relates, he was near reſolving to bid adieu to a vain world, and, like another Coſmas, to fix his abode there.

CHAP.

## CHAP. LXIV.

*Of Bulis --- Places on the coaſt between Bulis and the Iſthmus --- The bay of Livadoſtro --- Aſcra --- Mount Helicon --- The grove of the Muſes --- Of the ſite, &c.*

ANTICYRA had on the eaſt or the ſide next to the Iſthmus the town of Bulis. The mountains, which intervened, were ſcarcely paſſable. The port was one hundred ſtadia or twelve miles and a half on the way to Lechæum. The town was ſeated on high, at the diſtance of about ſeven ſtadia or near a mile. By the track, aſcending to it, was a torrent river, called Heraclius, running into the ſea. A fountain was called Saunium. The inhabitants were moſtly employed in procuring the ſhell-fiſh, which yielded a purple colour. Bulis as well as Stiris was abandoned in the tenth century, and both the cell and garden of Luke had ruin and deſolation in their vicinity.

BULIS was on the confines of Bœotia and Phocis. Mychus, the laſt harbour of Phocis, was in a bay or receſs, the deepeſt of any in the gulf. Beyond it was mount Helicon, and Aſcra, and Theſpiæ, with its port Creuſa: and more within, Pagæ and Oenoe, one bounding the Megaris, the other Corinthia. Pagæ and the port of Schœnus were nearly equi-diſtant from the Piræus. Between Pagæ and Lechæum was Olmiæ, a promontory oppoſite to Sicyon, making the receſs; once the ſeat of an oracle of Juno. From thence the paſſage over to Corinth was about ſeven miles and a half.

THE courſe of veſſels croſſing from the Peloponneſus to the port of Theſpiæ was crooked, with a rough ſea broken by capes and liable to violent guſts and eddies of wind from the mountains. Sailing from thence, not up the bay, but along the coaſt

or

or toward Phocis, you came to the port of Thiſbe; and, croſſing a mountain by the ſea, entered a plain, beyond which was another mountain with the city at its feet, on the borders of Theſpiæ and Coronea. The plain would have been a lake, but a ſtrong mound was made acroſs it, and, by confining the waters, reſcued a portion, which was cultivated. Thiſbe was eighty ſtadia or ten miles from Bulis, and its port one hundred and ſixty ſtadia or twenty miles from Sicyon. The rocks near it abounded in doves. Sailing on as before, you came to Tipha, a ſmall town by the ſea.

THE gulf or receſs within Olmiæ is now called the bay of Livadoſtro. It is overlooked on the north by mount Elatea or Cithæron, which ends by the harbour of St. Baſilio, once Creuſa. Beyond a ridge, which commences there, is the harbour of Livadoſtro or of Thiſbe. Farther on, weſtward, a very high rock runs into the ſea; after which is a port and town called Cacos, once Typha. Helicon begins there to ſoar aloft, until its head reaches above the clouds. By the promontory, which lies weſt-ſouth-weſt from St. Baſilio, are four iſlands called Calaneſia or *The good Iſlands*. From St. Baſilio Wheler arrived in about an hour at the town of that name, which had been recently ruined by pirates. The remains of antiquity, and the ſituation, as connected with the port, render it probable that was Theſpiæ. He deſcended from a lofty village named Rimocaſtri to Caſtri or the ruins of Thiſbe, near a large plain and a ſtagnant lake. At Livadoſtro was an old tower and a church frequented by mariners [1].

ASCRA, the birth-place of Heſiod, was in the territory of Theſpiæ, on the right ſide of Helicon, diſtant from the city

[1] Wheler found ruins, as he ſuppoſes, of Theſpiæ, on a hill about four miles from Rimocaſtri weſtward, and five or ſix from Cacos; but this ſite cannot be reconciled with the geographers. It ſeems to have been Coronea. See Strabo, p. 411.

The ruins beyond St. Baſilio called Palæocaſtro, on the way to Thebes, were, it is likely, Haliartus. See Pauſanias, p. 306.

about forty ſtadia or five miles. It ſtood on a high and rough ſpot, and is characterized by the poet as a wretched village, not pleaſant in any part of the year; but the ſoil produced corn. A tower only remained there in the ſecond century.

HELICON was one of the moſt fertile and woody mountains in Greece. On it the fruit of the adrachnus, a ſpecies of arbutus, or of the ſtrawberry-tree, was uncommonly ſweet; and the inhabitants affirmed, that the plants and roots were all friendly to man; and, that even the ſerpents had their poiſon weakened by the innoxious qualities of their food. It approached Parnaſſus on the north, where it touched on Phocis; and reſembled that mountain in loftineſs, extent, and magnitude.

THE Muſes were the proprietors of Helicon. There was their ſhady grove, and their images; with ſtatues of Apollo and Bacchus, and Linus and Orpheus, and the illuſtrious poets, who had recited their verſes to the harp. Among the tripods, in the ſecond century, was that conſecrated by Heſiod. On the left hand going to the grove was the fountain Aganippe; and about twenty ſtadia or two miles and a half higher up, the violet-coloured Hippocrene. Round the grove were houſes. A feſtival was celebrated there by the Theſpiéans, with Games called Muſéa. The vallies of Helicon are deſcribed by Wheler as green and flowery in the ſpring; and enlivened by pleaſing caſcades and ſtreams, and by fountains and wells of clear water.

THE Bœotian cities in general, two or three excepted, were reduced to inconſiderable villages in the time of Strabo. The grove of the Muſes was plundered under the auſpices of Conſtantine the great. The Heliconian goddeſſes were afterwards conſumed in a fire at Conſtantinople, to which city they had been removed. Their antient ſeat on the mountain, Aganippe and Hippocrene, are unaſcertained. Narciſſus too is forgotten. The limpid baſin, in which he gazed, was ſhown in the Theſpian territory, and the flower, into which he was changed,

continues

continues to love and to adorn its native ſoil. It abounded in that region, and was very fragrant, in the month of April.

## CHAP. LXV.

*We leave Dyſtomo --- The way called Schiſte --- The road into Phocis from Bœotia---Of Orchomenus and Chæronea---We arrive at Delphi.*

WE ſet out from Dyſtomo early in the morning for Caſtri or Delphi. This city was on the ſouth ſide of Parnaſſus, with an abrupt mountain named Cirphis before it; and a river called the Pleiſtus running through a grove beneath.

WE travelled ſome time with the ſea behind us, and afterwards, turning to the left, came on the road antiently called Schiſte or *The rent*, lying between the lofty mountains Cirphis and Parnaſſus, and once deemed to be polluted with the blood of Laius, who was killed there by Œdipus; a principal event in his renowned and tragical ſtory.

A ROAD led into Phocis and to Delphi from Bœotia. On this ſtood Chæronea, near which were the cities of Orchomenus and Lebadea. Panopeus was diſtant twenty ſtadia or two miles and a half from Chæronea, and Daulis ſeven ſtadia more, or near a mile; after which was Schiſte. The bodies of Laius and his ſervant were buried where three ways met, or where the road from Dyſtomo branches off to Daulis and to Delphi. Their graves were marked with heaps of ſtones, perhaps ſtill to be ſeen.

THE treaſury of Minyas, a fabric of remote antiquity, remained entire at Orchomenus in the ſecond century. It is deſcribed as a circular edifice of ſtone with a roof artfully con-

ſtructed, and as a wonder not inferior to any in Greece or elſewhere. By Chæronea was a barrow with a lion on the top, beneath which the Thebans were interred, who periſhed in the battle with Philip. A traveller into theſe countries, under the guidance of Pauſanias, will diſcover claſſical monuments, natural and artificial curioſities, and veſtiges of remarkable buildings and places not hitherto explored.

It was now the beginning of July, but the ſummits of the mountains were white with ſnow. Many rills deſcend, and fertilize a few ſpots bearing grain, vines, and the cotton-plant. We ſaw ſnakes near the water by the road-ſide, and peaſants reaping with green wreaths to defend their heads from the ſun. At length, leaving Schiſte, we turned to the right and began to aſcend an acclivity of Parnaſſus, the track ſtony and rough, difficult even to a perſon on foot. We paſſed the ſtream of the Pleiſtus, which turns an over-ſhot mill, and, after a weariſome ride of about five hours, alighted at a monaſtery of the Panagia or Virgin Mary. We found there a caloyer or monk and an old woman, who ſupplied us with good wine. Our lodging was in the portico of the church, which is ſupported by broken and ill-matched columns.

## CHAP. LXVI.

*Sanctity of Delphi---The Amphictyonic aſſembly---The oracle---The temple---Its riches---Its decline.*

DELPHI was the chief and moſt illuſtrious city in Phocis. Its ſanctity was deduced through a long ſucceſſion of ages from a period involved in fable and obſcurity. The influence of its god has controlled the councils of ſtates, directed the courſe of armies, and decided the fate of kingdoms. The antient

antient hiſtory of Greece is full of his energy, and an early regiſter of his authority.

THE circumjacent cities were the ſtewards and guardians of the god. Their deputies compoſed the famous Amphictyonic aſſembly, which once guided Greece. It was convened in ſpring and autumn at Delphi or Thermopylæ. The Romans aboliſhed that and the Achæan congreſs, but both were revived. Pauſanias, who wrote about the year of the Chriſtian æra one hundred and ſeventy five, mentions the former as then conſiſting of thirty perſons. They preſided at the Pythian games, which were celebrated every fifth year at Delphi, and beſtowed the reward of victory, a crown of laurel.

THE oracular power was ſuppoſed to reſide in a deep cavern, with a ſmall and narrow mouth, ſaid to have been diſcovered by goatherds, who were inſpired by the vapour, which aroſe out of it, and propheſied as from Apollo. A lofty tripod, decked with laurel, was placed over the aperture. The Pythia or prieſteſs, after waſhing her body and eſpecially her hair in the cold water of Caſtalia, mounted on it, to receive the divine effluvia. She wore a crown of laurel, and ſhook a ſacred tree, which grew by. Sometimes ſhe chewed the leaves; and the frenzy, which followed, may with probability be attributed to this uſage, and the gentler or more violent ſymptoms to the quantity taken. In one inſtance the paroxyſm was ſo terrible, that the prieſts and ſuppliants ran away, and left her alone to expire, it was believed, of the god. Her part was unpleaſant, but, if ſhe declined acting, they dragged her by force to the tripod. The habit of her order was that of virgins. The rules enjoined temperance and chaſtity, and prohibited luxury in apparel. The ſeaſon of enquiry was in the ſpring, during the month called Buſius; after which Apollo was ſuppoſed to viſit the altars of the Hyperboreans. Delphi was conveniently ſituated for the conflux of votaries, lying in the centre of Greece, and, as was then imagined, of the Univerſe. The god proſpered in his buſineſs.

His

His ſervants and prieſts feaſted on the numerous victims, which were ſacrificed to him; and the riches of his temple were proverbial even before the war of Troy.

THE temple of Apollo, it is related, was at firſt a kind of cottage covered with boughs of laurel; but he was early provided with a better habitation. An edifice of ſtone was erected by Trophonius and Agamedes, which ſubſiſted about ſeven hundred years and was burned in the year ſix hundred and thirty ſix after the taking of Troy, and five hundred forty-eight before Chriſt. It is mentioned in the hymn to Apollo, aſcribed to Homer. An opulent and illuſtrious family, called Alcmæonidæ, which had fled from Athens and the tyrant Hippias, contracted with the deputies for the building of a new temple, and exceeded their agreement. The front was raiſed with Parian marble, inſtead of the ſtone called Porus; which reſembled it in whiteneſs, but was not ſo heavy. A Corinthian was the architect. This temple is deſcribed by Pauſanias. The pediments were adorned with Diana, and Latona, and Apollo, and the Muſes; the ſetting of Phœbus or the Sun; with Bacchus, and the women called Thyades. The architraves were decorated with golden armour; bucklers ſuſpended by the Athenians after the battle of Marathon, and ſhields taken from the Gauls under Brennus. In the portico were inſcribed the celebrated maxims of the ſeven ſages of Greece. There was an image of Homer, and in the cell was an altar of Neptune, with ſtatues of the Fates, and of Jupiter and Apollo, who were ſurnamed *Leaders of the Fates.* Near the hearth before the altar, at which Neoptolemus the ſon of Achilles was ſlain by a prieſt, ſtood the iron chair of Pindar. In the ſanctuary was an image of Apollo gilded. The incloſure was of great extent, and filled with Treaſuries, in which many cities had conſecrated tenths of ſpoil taken in war, and with the public donations of renowned ſtates in various ages. It was the grand repoſitory of antient Greece, in which the labours of the ſculptor and ſtatuary, gods, heroes, and illuſtrious perſons, were

ſeen

ſeen collected and arranged; the inequalities of the area or acclivity contributing to a full diſplay of the noble aſſemblage.

It is obſerved by Strabo that great riches, though the property of a god, are not eaſily ſecured. Several attempts to rob Apollo are on record. Neoptolemus was ſlain, while ſacrificing, on ſuſpicion. Xerxes divided his army at Panopeus, and proceeded with the main body through Bœotia into Attica, while a party, keeping Parnaſſus on the right, advanced along Schiſte to Delphi, but was taken with a panic, as near Ilium, and fled. This monarch, it is related, was as well apprized of the contents of the temple and the ſumptuous offerings of Halyattes and Crœſus as of the effects which he had left behind in his own palace. The divine hoard was ſeized by the Phocenſians under Philomelus, and diſſipated in a long war with the Amphictyons. The Gauls experienced a reception like that of the Perſians, and manifeſted ſimilar diſmay and ſuperſtition. Sylla, wanting money to pay his army, ſent to borrow from the holy treaſury, and when his meſſenger would have frightened him, by reporting a prodigy, that the ſound of a harp had been heard from within the ſanctuary, replied, it was a ſign that the god was happy to oblige him.

The trade of Apollo, after it had flouriſhed for a long period, was affected by the male practices of ſome concerned in the partnerſhip, who were convicted of bribery and corruption, and ruined the character of their principal. The temple in the time of Strabo was reduced to extreme poverty, but the offerings, which remained, were very numerous. Apollo was ſilent, except ſome efforts at intervals to regain his loſt credit. Nero attempted to drive him, as it were by violence, from the cavern; killing men at the mouth and polluting it with blood; but he lingered on and would not entirely forſake it. Anſwers were reported as given by him afterwards, but not without ſuſpicion of forgery. An oracle of Apollo at another place informed the

conſulters,

conſulters, that he ſhould no more recover utterance at Delphi, but enjoined the continuance of the accuſtomed offerings.

## CHAP LXVII.

*Site of Delphi---The court of the temple---Extinction of Apollo---Veſtiges---An inſcription---Other inſcriptions---Caſtalia.*

THE city of Delphi was ſeated on a high rock, with the oracle above it; and was in circuit ſixteen ſtadia or two miles. The natural ſtrength of the place excited admiration as much as the majeſty of the god. It was free under the Romans. Pauſanias has deſcribed it. Near the entrance from Schiſte was a temple in ruins; with one empty. A third contained a few images of Roman emperors. Beyond theſe was the temple of Minerva ſtyled Pronæa, becauſe after it was the principal temple, that of Apollo. There the god interpoſed to repel the Perſians. By the temple of Minerva was the portion of Phylacus, an heroum or monument. His ſpectre, it was believed, had appeared to the Perſians and to the Gauls, in armour, huge and tall. A court of the Gymnaſium was ſaid to have been the birth-place of the wild ſow, which wounded Ulyſſes. Turning from it to the left and going down not more than three ſtadia, leſs than half a mile, you came to the ſtream of the Pleiſtus. Proceeding up to the temple of Apollo, on the right hand was the water of Caſtalia, ſweet to drink. The houſes, with the ſacred incloſure of the temple, which overlooked the city, ſtood on an acclivity. The area or court within the wall was large, and many ways were cut, leading out of it. A Sibyl was ſaid to have chanted her oracles from a prominent rock above the Athenian portico. Coming out of the temple, the wall was on the left, and alſo the tomb of Neoptolemus, to whom the Delphians made yearly oblations. Higher up was a ſtone, not big, on which they poured oil daily, and upon feſtivals put white wool. On the

the way back to the temple was the fountain Caſſotis, and a wall with a paſſage up to it. The water was ſaid to run underground, and in the ſanctuary of the temple to render women prophetical. Above Caſſotis was a building called Leſche, in which the ſtory of Troy was painted by Polygnotus with equal ſkill and labour. In the ſacred incloſure was a Theatre worthy of notice. Without it and above all, was a Stadium, conſtructed originally with the ſtone of Parnaſſus, which had been changed for Pentelic marble at the expenſe of Atticus Herodes.

APOLLO, though frequently pillaged and poor in money and plate, was ſtill poſſeſſed of an invaluable treaſure in the offerings, which remained within the court of his temple. The number, variety, and beauty of theſe monuments was prodigious. Some were venerable for their antiquity, and the occaſions on which they had been dedicated. The inſcriptions were authentic records, pregnant with information. The Greek was here deeply intereſted, peruſing the national ſtory, and viewing his famous countrymen or illuſtrious anceſtors. The ſtore appeared inexhauſtible, and the robbery of Nero, who removed five hundred brazen images, was rather regretted than perceived. The holy Treaſuries, though empty, ſerved as memorials of the piety and glory of the cities, which erected them. The Athenian portico preſerved the beaks of ſhips and the brazen ſhields; trophies won in the Peloponneſian war. A multitude of curioſities was untouched. The account given of them by Pauſanias may convey ſome idea of the opulence of the ſpot, which indeed was amazing even after repeated diminution.

CONSTANTINE the Great proved a more fatal enemy to Apollo and Delphi than either Sylla or Nero. He removed the ſacred tripods to adorn the Hippodrome of his new city; where theſe, with the Apollo, the ſtatues of the Heliconian Muſes, and the celebrated Pan dedicated by the Greek cities after the war with the Medes, were extant, when Sozomen wrote his hiſtory. Afterwards Julian ſent Oribaſius to reſtore the temple,

but he was admoniſhed by an oracle to repreſent to the emperor the deplorable condition of the place. "Tell him the well-"built court is fallen to the ground. Phœbus has not a "cottage, nor the prophetic laurel, nor the ſpeaking fountain "(Caſſotis); but even the beautiful water is extinct."

We paſſed by many broken ſarcophagi or ſtone coffins, when we approached the monaſtery. Higher up on the right hand was a ſquare ruin with a ſmall door-way, perhaps the baſement of the monument of Phylacus. The maſonry is of the ſpecies termed Incertum. Some veſtiges of temples are viſible; and above them, in the mountain-ſide, are ſepulchres, niches with horizontal cavities for the body, ſome covered with ſlabs. Farther on is a niche cut in the rock with a ſeat, intended, it ſeems, for the accommodation of travellers wearied with the rugged track and the long aſcent. On a part ſmoothed is engraved a large croſs. The monaſtery is on the ſite of the Gymnaſium. Strong terrace walls and other traces of a large edifice remain. In the wall of the church was a marble inſcribed, ΑΙΑΚΙΔΑΧΑΙΡΕ *Æacides farewel*; and on another, within an olive crown,

Ο ΔΗΜΟΣΟΑΘΗΝΑΙΟΣ
ΠΥΘΙΟΙΣ

In the pavement within was a long inſcription, the letters effaced. We found alſo ſeveral architectural fragments. The village is at a diſtance. Caſtalia is on the right hand as you aſcend to it, the water coming from on high and croſſing the road; a ſteep precipice, above which the mountain ſtill riſes immenſely, continuing on in that direction. The village conſiſts of a few poor cottages of Albanians covering the ſite of the temple and oracle. Beneath it to the ſouth is a church of St. Elias, with areas, terrace walls, arches, and veſtiges of the buildings once within the court. The concavity of the rock in this part gave to the ſite the reſemblance of a theatre. Turning to the left hand, as it were toward the extremity of one of the wings, you come again to ſepulchres hewn in the rock,

rock, and to a ſemicircular receſs or niche with a ſeat as on the other ſide. Higher up than the village is the hollow of the Stadium, in which were ſome ſeats and ſcattered fragments.

AT the village we ſearched for a piece of wall, of the maſonry termed Incertum, from which Mr. Wood had copied ſeveral inſcriptions. We diſcovered a ſtone of it containing, beſides ſome other lines, a decree in honour of an Athenian living in Ætolia, the ſacred herald of the Amphictyons; giving him from the god a crown of laurel, with various privileges, one of which is precedence at the games. The letters were fair, but with gaps between them, the ſurface appearing as eaten by time, and reſembling honey comb, of a white colour. This, it is likely, was the ſtone called Porus. A ſpecimen of it may be ſeen in the collection of marbles at Oxford. The remnant of wall was probably a portion of the cell of the temple, which fronted the road from Caſtalia.

HIGHER up, within the village, is a piece of antient wall concealed from view by a ſhed, which it ſupports. The ſtone is brown, rough, and ordinary, probably that of Parnaſſus. On the ſouth ſide are many inſcriptions, with wide gaps between the letters, which are negligently and faintly cut; all nearly of the ſame tenor, and very difficult to copy. They regiſter the purchaſe of ſlaves, who had entruſted the price of their freedom to the god; containing the contract between Apollo and their owners, witneſſed by his prieſts and by ſome of the archons. This remnant ſeems to be part of the wall before Caſſotis; as above it is ſtill a fountain, which ſupplies the village with excellent water, it is likely, from the antient ſource.

THE water of Caſtalia, from which the Pythia and the poets, who verſified her anſwers, were believed to derive a large ſhare of their inſpiration, deſcends through a cleft of Parnaſſus; the rock on each ſide high and ſteep, ending in two ſummits;

of which, one was called Hyampeia, and had beneath it the ſacred portion of Autonous, a local hero as diſtinguiſhed as Phylacus. From this precipice the Delphians threw down the famous Æſop. By the ſtream, within the cleft, are ſmall broken ſtairs leading to a cavity, in which is water, and once perhaps up to the top. Grooves have been cut, and the marks of tools are viſible on the rock; but the current, inſtead of ſupplying a fountain, now paſſes over its native bed, and haſtens down a courſe deep-worn, to join the Pleiſtus. Cloſe by, at the foot of the eaſtern precipice, is a baſin with ſteps on the margin, once, it is likely, the bath uſed by the Pythia. Above, in the ſide of the mountain, is a petty church dedicated to St. John, within which are excavations reſembling niches, partly concealed from view by a tree. The water is limpid, and exceedingly cold. Returning from the village in the evening, I began to waſh my hands in it, but was inſtantly chilled, and ſeized with a tremor, which rendered me unable to ſtand or walk without ſupport. On reaching the monaſtery, I was wrapped in a garment lined with warm fur, and, drinking freely of wine, fell into a moſt profuſe perſpiration. This incident, when Apollo was dreaded, might have been embelliſhed with a ſuperſtitious interpretation. Perhaps the Pythia, who bathed in this icy fluid, miſtook her ſhivering for the god.

## CHAP. LXVIII.

*Of mount Parnaſſus---The Corycian cave---Wheler's journey on mount Parnaſſus---Remarks---Some Albanians arrive at the monaſtery.*

PARNASSUS was the weſtern boundary of Phocis, and ſtretching northward from about Delphi toward the Œtæan mountains ſeparated the weſtern Locri from thoſe who poſſeſſed the

the ſea-coaſt before Eubœa. It was a place of refuge to the Delphians in times of danger. In the deluge, which happened under Deucalion, the natives were ſaved on it by following the cry of wolves. On the invaſion by Xerxes ſome tranſported their families over to Achaia, but many concealed them in the mountain and in Corycium, a grotto of the Nymphs.

ALL Parnaſſus was renowned for ſanctity, but Corycium was the moſt noted among the hallowed caves and places. "On the "way to the ſummits of Parnaſſus, ſays Pauſanias, as much as "ſixty ſtadia[1] beyond Delphi, is a brazen image; and from "thence the aſcent to Corycium is eaſier for a man on foot and "for mules and horſes.---Of all the caves, in which I have "been, this appeared to me the beſt worth ſeeing. On the "coaſts and by the ſea-ſide are more than can be numbered; "but ſome are very famous both in Greece and in other coun-"tries.---The Corycian cave exceeds in magnitude thoſe I have "mentioned, and for the moſt part may be paſſed through "without a light. It is ſufficiently high; and has water, "ſome ſpringing up, and yet more from the roof, which petri-"fies; ſo that the bottom of the whole cave is covered with "ſparry icicles. The inhabitants of Parnaſſus eſteem it ſacred "to the Corycian Nymphs and particularly to Pan. From the "cave to reach the ſummits of the mountain is difficult even "to a man on foot. The ſummits are above the clouds, and "the women called Thyades madden on them in the rites of "Bacchus and Apollo." Their frantic orgies were performed yearly.

WHELER and his company aſcended Parnaſſus from Delphi, ſome on horſes, by a track between the Stadium and the clefts of the mountain. Stairs were cut in the rock, with a ſtrait chanel, perhaps a water-duct. In a long hour, after many traverſes, they gained the top, and entering a plain turned to

[1] Seven miles and a half.

the

the right, toward the ſummits of Caſtalia, which are divided by deep precipices. From this eminence, they had a fine proſpect of the gulf of Corinth and of the coaſt; mount Cirphis appearing beneath them as a plain, bounded on the eaſt by the bay of Aſproſpitia and on the weſt by that of Salona. A few ſhepherds had huts there. They returned to the way, which they had quitted, and croſſed a hill covered with pines and ſnow. On their left was a lake, and beyond it a pike, exceedingly high, white with ſnow. They travelled to the foot of it through a valley four or five miles in compaſs; and reſted by a plentiful fountain called Droſonigo, the ſtream boiling up, a foot in diameter, and nearly as much above the ſurface of the ground. It runs into the lake, which is about a quarter of a mile diſtant to the ſouth-eaſt. They did not diſcover Corycium, or proceed farther on, but keeping the lake on their right came again to the brink of the mountain, and deſcended by a ſteep and dangerous track to Racovi, a village four or five miles eaſtward from Delphi.

It was the opinion of Wheler that no mountain in Greece was higher than Parnaſſus; that it was not inferior to mount Cenis among the Alps; and that, if detached, it would be ſeen at a greater diſtance than even mount Athos. The ſummits are perpetually increaſing, every new fall of ſnow adding to the perennial heap, while the ſun has power only to thaw the ſuperficies. Caſtalis, Pleiſtus, and innumerable ſprings are fed, ſome inviſibly, from the lakes and reſervoirs; which, without theſe drains and ſubterraneous vents would ſwell, eſpecially after heavy rain and the melting of ſnow, ſo as to fill the vallies and run over the tops of the rocks down upon Delphi, ſpreading wide an inundation, ſimilar, as has been ſurmiſed, to the Deucalionéan deluge.

We purpoſed to aſcend Parnaſſus, hoping to find the Corycian cave, but before we had finiſhed at Delphi, ſeventeen Albanians arrived at the monaſtery. Theſe belonged to a guard, which

which patroled on the roads. They were robuſt dirty ſavages, wearing their hair in ſmall plaits hanging down their ſhoulders. In the evening they roaſted a ſheep, and the captain invited us to partake, and, on our making ſome excuſe, preſented us with a portion of the meat. After eating in groups, they continued their wild ſinging and dancing to a late hour. They ſlept on the ground, each with his arms by him, and ſome much nearer to us than was agreeable. Sultan Morat in 1447 forced many of their nation to change their religion, and converted the churches of Albania into moſques. This ſet were Mahometans, deſcended from Chriſtian proſelytes. They were repreſented to us as drunken and quarrelſome, given to deteſtable vices, and as dangerous as the banditti, againſt whom they were employed. We diſliked their company, and dropped our intended excurſion in queſt of the cave; it appearing more prudent to depart ſuddenly for the port of Salona, in which, as a ſailor informed us, our bark was then at anchor.

## CHAP. LXIX.

*Of Cirrha---Of Amphiſſa---The port of Delphi---We leave Delphi ---Embark.*

DELPHI was diſtant ſixty ſtadia, or ſeven miles and a half from the ſea at Cirrha. This city was the Criſſa of Homer, from which the Criſſæan bay had its name. The port was called Chalæon, and frequented by veſſels from Sicily and Italy. The people were enriched by the cuſtoms, but, beſides other impieties, they impoſed heavy taxes on the votaries of Apollo, who arrived there; and encroached on his boundary. War was declared and the oracle conſulted by the deputies, when the Pythia replied, that the ſea muſt waſh the domain of Apollo before the city, which was beſieged, could be taken. The Cirrhæan

Cirrhæan territory was immediately conſecrated by the advice of Solon, one of their generals. The town was ſupplied by a duct with water from the Pleiſtus. He intercepted the current, and infuſing roots of hellebore it produced a general flux. Cirrha was demoliſhed, and dire execrations were pronounced againſt any perſon or power preſuming to moleſt the god in the enjoyment of his new poſſeſſions.

THE port of Cirrha was convenient for Amphiſſa, a principal city of the Locri Ozolæ, diſtant from Delphi one hundred and twenty ſtadia or fifteen miles. The people ſeized it, recultivated the plain, and exacted from ſtrangers even more than the Criſſæans, but not with impunity. The *ſacred war* followed and Amphiſſa was deſtroyed.

CIRRHA continued to be the port of Delphi in the time of Pauſanias. It had then a temple of Apollo. On the way to it was the Hippodrome, or courſe for the Pythian horſe-races. This was in the plain, then naked. No one would plant, either fearing the curſe, or knowing the ſoil to be unfit for trees.

WE left the monaſtery early in the morning, and going back to the mill, deſcended into the vale between the Cirphis and Parnaſſus. Here, as we travelled along, we had freſh occaſion to regard with wonder the rough and romantic ſituation of Delphi; the rock riſing prodigiouſly high with precipices, ſome perpendicular, between us and the village, and ſtill towering up behind; the ſummits intruding into the blue ſky. The ſmall ſtream of the Pleiſtus, inſtead of purſuing its way to Cirrha and the ſea, was abſorbed among the olive-trees, vineyards, and plantations.

THE rich vale ending, we croſſed the Cirrhæan or Criſſæan plain, which, as antiently, was bare. We ſaw the town of Salona on our right, at a diſtance, on a knoll or eminence.

We

We paſſed over a root of mount Cirphis, and came, after about three hours, in view of our bark, lying at anchor, with ſome ſmall-craft. By the water-ſide was a magazine or two, and a mean cuſtom-houſe, at which we waited for a boat, to convey us on board. The property of the ſoil is again changed, and Cirrha belongs, not to Delphi and Apollo, but to Amphiſſa or as it is now called Salŏna.

## CHAP. LXX.

*At Gallixithium---At Thithavra---A plane-tree on the ſhore of the Morea---Site of Boſtitza---Ægium----The mouth of the gulf---Lepanto---The Caſtles---Arrive at Patræ.*

WE ſet ſail without delay, and, after clearing the bay of Salona, the wind blowing hard and contrary, got to Gallixithium, a mean town, of mud-built houſes, with traces of antient wall by the ſea-ſide. It is ſuppoſed Œanthéa, a town of the Locri Ozolæ.

WE were detained in port until the morning, when we tacked often, and the gale increaſing, put in for ſhelter at Thithavra, where we found other ſmall-craft. We had in view the Acro-corinthus, and the flat ſummit by Nemea.

EARLY in the morning we croſſed over to the Morea, and anchored by ſome ſmall-craft and a French veſſel, which had ſailed with us from Corinth. A plane-tree by the ſhore is remarkable for its vaſt ſize and height. It is ſound and flouriſhing, with huge limbs, affording a moſt capacious and thick ſhade. A company of armed Albanians, like that at Delphi, was ſleeping beneath it, and prevented us from meaſuring the trunk. We were told that an earthquake and a mighty inun-

dation of the ſea happened not many years ago; that the water thrice mounted above this tree, and the tall cliff behind it; that ſome of the branches were torn off by its violence; and that the people fled to the mountains.

ABOVE the ſea is a town called Boſtitza, which ſtands on or near the ſite of Ægium; for by the plane-tree is a plentiful ſource of excellent water, ſtreaming copiouſly from ten or more mouths of ſtone; and many tranſparent ſprings riſe on the beach. Ægium is deſcribed as retired from the ſhore, which afforded plenty of water agreeable to drink from the fountain and pleaſing to the eye.

ÆGIUM was a city of no mean note, in the region called Ægialos and afterwards Achaia. It had a theatre and temples, ſome near the ſea. One was of Jupiter ſtyled Homagyrius, becauſe Agamemnon aſſembled there the principal chieftains of Greece before the expedition to Troy. It was for many ages the ſeat of the Achæan congreſs. The Turks burned Ægium in 1536, and put the inhabitants to the ſword, or carried them away into ſlavery.

IT continued to blow until it was dark, when a calm enſued. We proceeded, before the dawn of day, about two miles toward the mouth of the gulf, which is formed by the promontories once called Rhium and Antirhium. The wind, ſetting in again, met us, and we tarried near a point of land named antiently Drepanum, becauſe the curve between it and Rhium reſembled a Sicle. We ſailed in the evening, and tacked from ſhore to ſhore, but made little way all night.

AT day-break we had a diſtinct view of Lepanto, a city often attacked, taken, and recovered in the wars of the Turks and Venetians. It is ſeated on the acclivity of a ſteep hill, and has been likened to the Papal crown, the lateral walls being croſſed by

by four other ranges, and aſcending to a point or ſummit, on which is a caſtle terminating the fortification. The wall next to the ſea is indented with an oval harbour, of which the entrance is narrow and capable of admitting only barks and ſmall gallies. The valley on each ſide of the town was duſky with trees. The gulf is named from it; but by the Greeks the place is called Epactos, as antiently Naupactos. It belonged to the Locri Ozolæ; whoſe ſea-coaſt, beginning from Cirrha and Phocis, extended a little more than two hundred ſtadia or twenty five miles.

PASSING Lepanto, we came between the promontories Rhium and Antirhium, diſtant from each other ſeven ſtadia, or leſs than a mile. The ſtrait, which divides them, was five ſtadia wide. The Chriſtians often invading the Ottoman dominions on this ſide, Bajazet in 1482 erected caſtles at the mouth of the gulf. One is called the caſtle of Romelia, the other of the Morea. Both were taken by the Venetian admiral in 1536. The Turkiſh governors in 1687 blowed up their walls, which were afterwards reſtored. We ſailed cloſe by the latter, a mean fortreſs, on a low point of land, much out of repair, with the lion of St. Mark over the gate-ways.

WE doubled cape Rhium, and before noon anchored in the road of Patræ. Between this place and Lepanto the Chriſtians in 1571 obtained a victory from the Turks in one of the moſt conſiderable battles, which ever happened at ſea. The gulf of Corinth was reckoned eighty five miles long.

## CHAP. LXXI.

*Of Patræ --- The city --- Feaſt of Diana --- The preſent town --- The ſouth ſide of the gulf of Corinth --- Neglect of travellers.*

PATRÆ aſſiſted the Ætolians, when invaded by the Gauls under Brennus; but afterwards was unfortunate, reduced to extreme poverty, and almoſt abandoned. Auguſtus Cæſar reunited the ſcattered citizens, and made it a Roman colony, ſettling a portion of the troops, which obtained the victory of Actium, with other inhabitants from the adjacent places. Patræ reflouriſhed, and enjoyed dominion over Naupactus, Œanthéa, and ſeveral cities of Achaia.

In the time of Pauſanias, Patræ was adorned with temples and porticoes, a Theatre, and an Odéum which was ſuperior to any in Greece but that of Atticus Herodes at Athens. In the lower part of the city was a temple of Bacchus Æſymnetes, in which was an image preſerved in a cheſt, and conveyed, it was ſaid, from Troy by Eurypylus; who, on opening it, became diſordered in his ſenſes. By the port were temples; and by the ſea, one of Ceres, with a pleaſant grove and a prophetic fountain of unerring veracity in determining the event of any illneſs. After ſupplicating the goddeſs, with incenſe, the ſick perſon appeared, dead or living, in a mirror ſuſpended ſo as to touch the ſurface of the water.

In the citadel of Patræ was a temple of Diana Laphria, with her ſtatue in the habit of a huntreſs, of ivory and gold, given by Auguſtus Cæſar, when he laid waſte Calydon and the cities of Ætolia to people Nicopolis. The Patrenſians honoured her with a yearly feſtival, which is deſcribed by Pauſanias, who was a ſpectator. They formed a circle round the altar with pieces of

of green wood, each ſixteen cubits long; and within heaped dry fewel. The ſolemnity began with a moſt magnificent proceſſion, which was cloſed by the Virgin-Prieſteſs in a chariot drawn by ſtags. On the following day, the city and private perſons offered at the altar; fruits, and birds, and all kinds of victims, wild boars, ſtags, deer, young wolves, and beaſts full grown; after which the fire was kindled. He relates, that a bear and another animal forced a way through the fence, but were re-conducted to the pile. It was not remembered that any wound had ever been received at this ceremony, though the ſpectacle and ſacrifice were as dangerous as ſavage. The number of women at Patræ was double that of the men. They were employed chiefly in a manufacture of flax, which grew in Elis, weaving garments and attire for the head.

PATRÆ has been often attacked by enemies, taken, and pillaged. It is a conſiderable town, at a diſtance from the ſea, ſituated on the ſide of a hill, which has its ſummit crowned with a ruinous caſtle. This made a brave defence in 1447 againſt Sultan Morat, and held out until the peace was concluded, which firſt rendered the Morea tributary to the Turks. A dry flat before it was once the port, which has been choked with mud. It has now, as in the time of Strabo, only an indifferent road for veſſels. The houſe of Nicholas Paul Eſquire, the Engliſh conſul, ſtood on part of the wall either of the Theatre or the Odéum. By a fountain was a fragment of a Latin inſcription. We ſaw alſo a large marble buſt, much defaced; and the French conſul ſhowed us a collection of medals. We found nothing remarkable in the citadel. It is a place of ſome trade, and is inhabited by Jews, as well as by Turks and Greeks. The latter have ſeveral churches. One is dedicated to St. Andrew the Apoſtle, who ſuffered martyrdom there, and is of great ſanctity. It had been recently repaired. The ſite, by the ſea, is ſuppoſed that of the temple of Ceres. By it is a fountain. The air is bad, and the country round about overrun with the low ſhrub called Glycyrrhiza or Licorice.

SICYON,

SICYON, with ſeveral cities of Achaia, ſtood on the ſouth ſide of the gulf of Corinth. Wheler viſited the former, now called Baſilico. Pococke mentions a ruin on a high hill, about ſix miles nearer to Patræ, and ſuppoſes it Ægira. About ſeven miles beyond, he ſaw a piece of thick wall on the ſea-ſhore, where perhaps was Helice. At Voſtitza, was a ruin of a ſmall antient building, at the weſt end of the town; and in the front of an old church, a fine relief, of a lion ſeizing a horſe. A river, the Selinus, falls into the ſea to the eaſt of the town, and has over it a large bridge. In a beautiful little plain, a league to the ſouth, is another river, either the Phœnix or Meganitas. From Corinth to the caſtle of the Morea is reckoned a journey of twenty two hours.

THE places between Sicyon and Patræ, their order, their ſituation, their diſtances from the ſea and from each other, are ſo exactly marked by Strabo and Pauſanias, as not eaſily to be miſtaken [1]. It is matter of regret, that travellers too commonly haſten along in the beaten road, uninformed of the objects on the way; when by conſulting and following thoſe invaluable guides, they might increaſe their own pleaſure, and at the ſame time greatly advance the general knowlege of antient geography.

CHAP.

[1] From Patræ to the promontory Rhium the diſtance was fifty ſtadia. Then to port Panormus, fifteen. To the wall of Minerva, fifteen. To port Erineus, now, it is ſuppoſed, Lambirio, ninety. To Ægium, ſixty. In the whole, two hundred and thirty ſtadia or twenty eight miles and three quarters. Strabo reckons Rhium and Antirhium forty ſtadia from Patræ. This city was forty ſtadia nearer to Ægium by land than by ſea. After ſome rivers was cape Drepanum. A little above the road were remains of Rypes, about thirty ſtadia from Ægium. Forty ſtadia beyond Ægium was Helice. From this city the worſhip of Jupiter Heliconius was transferred to Ionia. The inundation attending the earthquake, which deſtroyed it, was ſo great that only the tops of the trees in the grove of Neptune were viſible. The town, though twelve ſtadia or a mile and a half from the ſhore, was abſorbed. Remnants of the buildings were diſcernible under the water in the time of Pauſanias, Beyond Helice on the right of the road was Cerunéa on a mountain. Proceeding, not a great way, you turned aſide

## CHAP LXXII.

*We leave Patræ --- On the coaſt of Ætolia --- Flats --- The river Achelous --- The iſlands called Echinades --- The Fiſhery --- A monoxylo or ſkiff --- Towns --- Cauſe of the bad air in the gulf --- Encroachments of the river.*

WE enquired at Patræ for ruins of the antient cities of the Peloponneſus, but unſucceſsfully. The veſtiges of the former inhabitants overſpread the country, but have not awakened curioſity or reflection in the preſent race. Finding we could obtain no intelligence, we reſolved to proceed in our bark to Chiarenza, or, as it was once called, Cyllene. This place was the port of Elis, and lay in our courſe to Zante, whither, if we tarried in the Morea, we purpoſed to ſend our baggage, retaining only neceſſaries for the journey. On the ſecond evening after our arrival at Patræ, we bade adieu to the worthy conſul, by whom we had been politely entertained, and deſcended to the ſea, at a late hour, accompanied by his ſon; our ſervants lighting us with long paper lanthorns.

WE paſſed over to the level coaſt oppoſite to Patræ, antiently called Ætolia, now Romelia. In the afternoon I went aſhore in the boat with the captain, and the men gathered tall ſtrong bull-ruſhes to tie the ſails. Some peaſants were dividing the carcaſe of a cow, which they had killed, among the thickets at

aſide to Bura, likewiſe on a mountain, forty ſtadia from the ſea. The more antient city had been abſorbed with Helice. On the way from Bura toward the ſhore, was a river called Buraicus and a ſmall Hercules in a cave, which was diſtant on the direct road thirty ſtadia from Helice, and ſeventy two from the port of Ægira, croſſing the river Crathis, by which Ægæ once ſtood. Ægira was twelve ſtadia above its port, which was an hundred and twenty from that of Pellene. This was a ſtrong fortreſs ſixty ſtadia above the ſea, and the place next Sicyon.

a diſtance,

a diſtance, and wanted to ſell part of it; but, ſeeing me in the long dreſs with a white towel round my head, the meſſenger miſtook me for a Turk, and ran away. He was prevailed on to return, and we went with him.

THE water was weedy, and ſo ſhallow, that our bark anchored afar off from the ſhore. In the evening the air ſtunk abominably; and frogs croaked in chorus without ceaſing. We anchored again, the following afternoon, near a very large tract of low land overſpread by the ſea and encompaſſed with reed-fences. Theſe flats have been formed chiefly by the mud of the river Achelous, which was deſcribed to us as of great ſize, and as flooding the country in winter.

THE Achelous is ſtyled by Homer the prince of rivers. The ſtream deſcended from the north and mount Pindus into the plain of Acarnania, and, dividing that country from Ætolia, entered the ſea by the city Œniadæ, creating continually new land. Alcmæon ſettled near it, when directed by the Delphic oracle to fly from the Fury, which haunted him as the murderer of his mother, to ſome ſpot manifeſted by the ſea after his pollution. The two nations, their boundaries ſhifting, engaged in many bloody conflicts for the region about the mouth, called the Parachelöitis.

BEFORE the Achelous lay the iſlets named Echinades, many in number, barren and rugged. Several of theſe had been added very early to the continent, and, in the opinion of an antient hiſtorian, it was eaſy to foretell the fate of the remainder. In the time of Strabo, the water ſtagnated in a large lake about Œniadæ; and, he obſerves, ſome of the Ætolian promontories had been iſlands. Auguſtus Cæſar removing the inhabitants into Nicopolis, the city which he founded near Actium, the country was unſown, and the quantity of ſlime decreaſed. This is aſſigned by Pauſanias as the reaſon why the junction

junction of the Echinades with the main land had not been completed. Depopulation has alſo ſince retarded its progreſs.

THE Achelous was among the rivers moſt noted for ſhoals of fiſh, which entered from the ſea, eſpecially in ſpring. It was particularly frequented by mullet, which delight in foul and muddy water. The multitudes now taken yearly at that ſeaſon on the ſhallows ſurpaſs belief. The rows are made into Bottarga and Caviaro; a ſpecies of food, which the antients eſteemed as a delicacy. The ſmall ſheds, erected each on a ſingle poſt, extended as far as we could ſee, and appeared innumerable. They are deſigned for watchmen, who obſerve the finny ſquadrons, and by cloſing the avenues of the fences, ſecure them in priſon.

ON a knoll within the incloſures was a ſmall thatched hut, which we endeavoured to reach in our boat, but we grounded at the diſtance of half a mile. A man waded to it, and procured for us a monoxylo or tray, the trunk of a tree made hollow. This is the common vehicle over the flats; capable of containing a very few perſons; long, narrow, and unſteady; but reſpectable for its antiquity, being on record among the veſſels in primitive uſe; ſuiting the ſhallows, on which navigation received its firſt rudiments. A boy, who eſpied us, fled in extreme conſternation, punting with all his might toward the hut, jumping into the water, and puſhing his ſkiff before him, when impeded by the weeds, which ſpring up from the bottom. We purchaſed ſome dried fiſh, and returned in the monoxylo to our boat.

WE could ſee many veſſels lying at a diſtance off Meſſa-longia and Nathaligo, two towns inhabited chiefly by Greeks, on little iſlands amid the flats. The monoxyla or ſkiffs carry every thing to and fro, and in calm weather are employed in lading them, principally with fiſh, ſpreading over the ſhining ſurface of the water, innumerable.

THE wind in Autumn commonly ſets toward the Morea and into the gulf of Corinth, before which the Echinades with Cephallenia lie. It becomes impregnated with ſalts from putrefying weeds in its paſſage over theſe extenſive flats; wafting noiſome vapours and diſeaſe. In the creeks, where we ſtopped, we had ſeen ſick perſons, removed for eaſe and quiet from the veſſels, lying on the rocks. The complaints, which prevailed among us, may be imputed partly to fatigue. Our ſervants had been all ill at different times; and one, with a ſailor, who attended us to Delphi, was now unable to ſtand on the deck.

THE changes effected by the Achelous deſerve to be attentively examined. The low land on the ſouth ſide of the Corinthian gulf, and on the weſtern coaſt of the Morea, is perhaps its offſpring; and Lechæum as well as the port of Patræ may have been choked by the river. The traveller, who ſhall trace the paſt encroachments, will be enabled to prognoſticate with certainty many future alterations. Perhaps in ſome diſtant age the growing ſoil may unite with the oppoſite ſhore of the Morea, and the entrance of the Corinthian gulf be cloſed up; when that water will be ſeen removed from the ſea in the ſame manner by the Achelous, as the bay of Myus has been by the Mæander.

## CHAP. LXXIII.

*We ſail---In the bay of Chiarenza---Cyllene---At Gaſtouni---At Elis---Its territory ſacred---The city---Veſtiges.*

WE ſailed at night with a ſtrong wind and a high ſea, which beating on the ſide of the veſſel rolled us along toward Chiarenza. We paſſed cape Papa, called antiently Araxus, a promontory, which belonged to Elis, and was one thouſand ſtadia or an hundred

T. Kitchin sculp.

hundred and twenty five miles from the Iſthmus. Dyme, a city without a port, the laſt of Achaia to the weſt, was ſixty ſtadia or ſeven miles and a half from the cape. Olenus, a deſerted city, was forty ſtadia or five miles from Dyme, and eighty ſtadia from Patræ.

We anchored ſoon after day-break in the bay of Chiarenza, which is frequented by ſmall-craft from Zante and the places adjacent, chiefly for paſſengers and proviſions. On the beach was a low cart, the only one we had ſeen ſince we left Sigeum, the form and wheels antique, drawn by two horſes abreaſt. The buildings are a cuſtom-houſe and a few ſheds or magazines.

Cyllene ſtood on a rough tongue of land on the ſouth ſide of the bay, an hundred and twenty ſtadia or fifteen miles from Elis. It was a middling village, and poſſeſſed two or three temples. In one was an ivory ſtatue of *Æſculapius*, wonderful to behold. The ſite under the Venetians was occupied by Chiarenza, a flouriſhing town. Sultan Morat in 1447 laid waſte the Morea as far as this place, and carried off ſixty thouſand people. Some maſſes of wall and other veſtiges remain. The port is choked up. Cyllene which gave its name to Mercury was a very high mountain in Arcadia celebrated for his temple. Zante is oppoſite to the region of Elis.

We were informed here of a place called Palæopolis, which we agreed to viſit, hoping to find ruins of the city of Elis. Horſes, and men to attend them on foot, with an agoiatis or guide to Gaſtouni were procured without difficulty. We dined at a Greek monaſtery, half an hour from the ſhore, and then proceeded through a plain. On our right hand was a town named Clemontzi or Clemouzzi, beyond which on a hill diſtinctly viſible from Zante, and about ſix miles from the ſhore, is a fortreſs commonly called *Caſtle-Torneſe*. The Venetians under Moroſini appeared before it in 1687, after their victory at Patræ, and it ſurrendered. A barrow occurred on our left,

and afterwards two near each other. We then croſſed the river Peneus, a ſhallow ſtream in a wide and deep bed. In about three hours we arrived at Gaſtouni, which is a large town.

Our captain conducted us to the houſe of a Zantiote, who admitted us into his garden, in which we paſſed the night. We were detained, waiting for horſes, until the following evening, when in four hours we reached Callivia, a ſmall village near Palæopolis. By the way was a barrow. We ſaw large tracts of land overrun with tall thiſtles and the licorice-ſhrub; cotton-grounds and vineyards interſperſed. The garden of a peaſant was our lodging.

The city of Elis owed its origin to an union of ſmall towns, after the Perſian war. It was not encompaſſed immediately with a wall; for it had the care of the temple at Olympia, and its territory was ſolemnly conſecrated to Jupiter. To invade or not protect it was deemed impiety; and armies, if marching through, delivered up their weapons, which, on their quitting it, were reſtored. Amid warring ſtates the city enjoyed repoſe, was reſorted to by ſtrangers, and flouriſhed. The region round about it was called Cœle or *Hollow*, from the inequalities. The country was reckoned fertile, and particularly fit for the raiſing of flax. This, which grew no where elſe in Greece, equalled the produce of Judæa in fineneſs, but was not ſo yellow.

Elis was a ſchool, as it were, for Olympia. The Athletic exerciſes were performed there, before the more ſolemn trial, in a Gymnaſium, by which the Peneus ran. The Hellanodics or Præfects of the games paired the rival combatants by lot, in an area called Plethrium or *The Acre*. Within the wall grew lofty plane-trees; and in the court, which was called the Xyſtus, were ſeparate courſes marked for the foot-races. A ſmaller court was called the quadrangle. The Præfects, when choſen, reſided for ten months in a building erected for their uſe, to be inſtructed in the duties of their office. They attended before ſun-

ſun-riſe, to preſide at the races; and again at noon, the time appointed for the Pentathlum or *Five Sports*. The horſes were trained in the Agora or market-place, which was called the Hippodrome. In the Gymnaſium were altars, and a cenotaph of Achilles. The women, beſides other rites, beat their boſoms in honour of this hero, on a fixed day toward ſunſet. There alſo was the town-hall, in which extemporary harangues were ſpoken, and compoſitions recited. It was hung round with bucklers for ornaments. A way led from it to the baths through the *Street of Silence*; and another to the market-place, which was planned with ſtreets between porticoes of the Doric order adorned with altars and images. Among the temples one had a circular periſtyle or colonnade, but the image had been removed and the roof was fallen, in the time of Pauſanias. The Theatre was antient, and was alſo a temple of Bacchus, one of the deities principally adored at Elis. Minerva had a temple in the citadel, with an image of ivory and gold made, it was ſaid, by Phidias. At the gate leading to Olympia was the monument of a perſon, who was buried, as an Oracle had commanded, neither within nor without the city.

The ſtructures of Elis ſeem to have been raiſed with materials far leſs elegant and durable than the produce of the Ionian and Attic quarries. The ruins are of brick, and not conſiderable, conſiſting of pieces of ordinary wall, and an octagon building with niches, which, it is ſuppoſed, was the temple with a circular periſtyle. Theſe ſtand detached from each other, ranging in a vale ſouthward from the wide bed of the river Peneus, which, by the margin has ſeveral large ſtones, perhaps reliques of the Gymnaſium. The citadel was on a hill, which has on the top ſome remnants of wall. Olympia was diſtant about three hundred ſtadia or thirty ſeven miles and a half.

CHAP.

## CHAP. LXXIV.

*Set out for Olympia --- Arrangement of the coaſt --- At a monaſtery --- The night --- A tree-frog --- At Pyrgo --- Pitch our tent by a ruin --- Gnats.*

WE had been viſited in the garden at Gaſtouni by a Turkiſh Aga called Muláh or *The Virtuoſo* Solyman, a perſon of ſome knowlege, uncommonly polite, and of a graceful deportment. He informed us, that he had ſeen ruins by Miraca, near the Rophia a very large river. The ſite and diſtance agreeing with Olympia, it was hoped, that ſpot would prove more important than Palæopolis. We left Callivia in the evening, and paſſing by ſome barrows, which probably were not far from the gate next Olympia, and afterwards by one in the plain, travelled with Gaſtouni behind us toward the ſea.

THE arrangement of the coaſt to the ſouth of Cyllene was as follows. After the mouth of the Peneus was Chelonatas, the moſt weſterly promontory of the Peloponneſus, diſtant two miles from Cyllene; near which was a mountainous point called Hormina or Hyrmina. Next was Point Pheia, with an inconſiderable river of the ſame name near it; and before it an iſlet; and a port, diſtant one hundred and twenty ſtadia or fifteen miles from Olympia, going the neareſt way from the ſea. A cape ſucceeded, called Icthys, extending far out weſtward. This was one hundred and twenty ſtadia from the iſland Cephallenia, which was eighty ſtadia or ten miles from Cyllene. After Icthys was the mouth of the river Alpheus, diſtant two hundred and eighty ſtadia or thirty miles from Chelonatas, with a temple near it and a grove of Diana, eighty ſtadia or ten miles from Olympia. The whole region abounded in places ſacred to Venus and to Diana; and, being well watered, in caves of the Nymphs.

Nymphs. By the roads were frequent ſtatues of Mercury; and on the capes, of Neptune. The iſlands called Strophades were thirty five miles from Zante.

We came to the ſea-ſide below Chelonatas, and travelled ſouthward to a monaſtery of the Panagia Scaphidia or *Virgin of the Skiffs*, ſituated on an eminence not far from Point Pheia, on the north; the beach ſo inſecure, that it is cuſtomary to load the boats on ſhore and then puſh them into the water. Near it is a lake fed by a ſmall ſtream, probably the ſtagnant water mentioned by Pauſanias, meaſuring about three ſtadia, on the road from Olympia to Elis by the plain. The ſupper-bell rung as we approached. We rode into the court, and ſaw the prieſts and monks ſeated at their reſpective tables, or in companies on the ground. We diſmounted, wondering that nobody ſtirred, or took any notice of us. We were informed afterwards, that they had miſtaken us for Frenchmen, and that their uſual courteſy had been witheld from national prejudices. The ſociety was in a flouriſhing ſtate, and had partly completed their deſign of rebuilding the monaſtery.

We were conducted to a good apartment, in which we ſupped. Afterwards ſome preferred ſleeping in the court, hoping to find the air cooler, and to be leſs moleſted by vermin; but innumerable gnats, which ariſe from the lake, diſturbed us with their continual buzzing, and preyed on us exceedingly. The poultry, which rooſted cloſe by in a mulberry-tree, at dawn of day fluttered down from the branches in long ſucceſſion; and at our next ſtage we diſcovered that myriads of large fleas had taken poſſeſſion of the folds of our garments.

In the morning we made our early repaſt, as uſual, on fruit, bread and coffee. We were ready to depart, when one of my companions found a tree-frog in the garden. The back ſo exactly reſembled in colour the green leaf of a lemon-tree, on which it was ſitting, that the reptile was not eaſily to be diſtinguiſhed,

tinguiſhed, except by its lively eyes. It was ſmall, and in ſhape like a toad; the belly of an ugly pale, ſpeckled, the hinder legs long. The toes, which are clammy, enable it to raiſe or let down its body, as it occaſionally does, ſometimes hanging by one foot, and to travel without danger over the bending foliage. It was unwieldy and inactive. On our ſhaking the bough to put it in motion, it fell to the ground, tired perhaps with a former exertion; and lay as dead. Its chirping or ſilence are ſaid to be among the prognoſtics of changes in the weather. The Greeks call it Spordaca. The ſpecies is mentioned by Pliny.

In two hours we came to a village named Pyrgo, from a houſe in it with a tower. Upon a mount on the right hand was a caſtle called Katacoli, near which veſſels of burthen are laden; at the port, it is likely, mentioned as fifteen miles from Olympia. The whole plain from Elis affords but ſcanty ſhade. Sheds, covered with boughs, are the ſhelter of the cattle at noon. The peaſants were buſy at their harveſt-work. The wheat-ſheaves were collected about the floors; and horſes, running abreaſt round a ſtake, were treading out the grain. The habitations were very mean, chiefly low mud-built huts, many of an oval form, with a fence before them. We tarried at Pyrgo in a garden, while our men procured bread and other neceſſaries, it being expected that our next *Conac* or reſting-place would be deſtitute of every thing.

When the heat of noon was over, we croſſed a hilly country, and had frequent views of the Rophia or Alpheus, at a diſtance. This portion of the road to Olympia was called *The mountainous*, to diſtinguiſh it from that nearer Elis, which was in the plain. The track by the bank of the river was deep-worn in a ridge of the mountain. From it we turned to the left up a valley, which there becomes more contracted; and in about four hours were near a ruin. The ſun was ſet, and we pitched our tent in a field, which had been ſown with corn.

Here

HERE gnats ſwarmed around us innumerable, infeſting us, if poſſible, more terribly, than ever before. We endeavoured to ſleep, in vain. Our Greeks too called on their Panagia, but were not relieved. It is related, Jupiter on a like petition from Hercules, whom they moleſted while ſacrificing at Olympia, drove them all beyond the river; from which exploit he acquired the title of Apomuius or the *Fly-expeller:* and the Eleans, at the ſeaſon of the Games, invoked him, ſacrificing a bull; when, it is ſaid, the gnats all periſhed; or, which is recorded as extraordinary, no inſect being leſs docile and intelligent, retired in clouds out of the Olympic territory.

## CHAP. LXXV.

*Of Piſa---Of Olympia---Of the temple of Jupiter---The ſtatue---The great altar---Other altars---Riches of Olympia---Solemnity of the games---Herodes a benefactor---Ruin of Olympia.*

OLYMPIA was in a region named Piſatis from a city which had been ſubdued by the Eleans. The ſite of Piſa was on an eminence between two mountains called Oſſa and Olympus; but in the time of Pauſanias no wall or building remained, and it was planted with vines. This place had been rendered exceſſively illuſtrious by the power and reputation of its antient princes, among whom were Œnomaus and Pelops; by the Oracle and temple of the Olympian Jupiter; by the celebrity of the grand Panegyris or general aſſembly held at it; and by the renown of the Agon or Games, in which to be victorious was deemed the very ſummit of human felicity.

THE glory of Olympia was not diminiſhed by the ruin of Piſa. The Altis or Sacred Grove was ſurrounded with a wall.

Within was the temple of Jupiter; and alſo a temple of Juno, ſixty three feet long, with columns round it, of the Doric order; and a Metroum or temple of the mother of the gods, a large Doric edifice; with holy Treaſuries, as at Delphi. Theſe, and the Porticoes, a Gymnaſium, Prytanéum, and many more buildings, chiefly in the incloſure, with the houſes of the prieſts and other inhabitants, made Olympia no inconſiderable place. The Stadium was in the grove of wild olive-trees, before the great temple; and near it was the Hippodrome or courſe for the races of horſes and chariots. The Alpheus flowed by from Arcadia with a copious and very pleaſant ſtream, which was received on the coaſt by the Sicilian ſea.

THE temple of Jupiter was of the Doric order, ſixty eight feet high to the pediment, ninety five wide, and two hundred and thirty long; the cell encompaſſed with columns. It was erected with the country-ſtone; the roof, not of earth baked, but of Pentelic marble, the ſlabs diſpoſed as tiles; the way to it up a winding ſtaircaſe. The two pediments were enriched with ſculpture, and one had over the centre a ſtatue of Victory gilded; and underneath, a votive buckler of gold. At each corner was a gilded vaſe. Above the columns were fixed twenty one gilded bucklers offered at the concluſion of the Achæan war by the Roman general Mummius. The gates in the two fronts were of braſs, and over them were carved the labours of Hercules. Within the cell, as in the Parthenon at Athens, were double colonnades, between which was the approach to the image.

THE Jupiter of Olympia was accounted alone ſufficient to immortalize its maker, Phidias. It was of ivory and gold, the head crowned with olive. In the right hand was a ſtatue of Victory; in the left, a flowered ſceptre, compoſed of various metals, on which was an eagle. The ſandals were of gold, as alſo the veſtment, which was curiouſly emboſſed with lilies and animals. The throne was gold inlaid with ebony and ivory, and

and ſtudded with jewels, intermixed with paintings and exquiſite figures in relievo. The pillars between the feet contributed to its ſupport. Before it were walls, ſerving as a fence, decorated principally with the exploits of Hercules; the portion oppoſite to the door of a blue colour. It was the office of a family deſcended from Phidias, called Phædruntæ or *The Poliſhers*, to keep the work bright and clean. The veil or curtain was cloth rich with the purple dye of Phœnicia and with Aſſyrian embroidery, an offering of king Antiochus; and was not drawn up as in the temple of Diana at Epheſus, but was let down from above by looſing the ſtrings. The image impreſſed on the ſpectator an opinion that it was higher and wider than it meaſured. Its magnitude was ſuch, that though the temple was very large, the artiſt ſeemed to have erred in the proportions. The god, ſitting, nearly touched the ceiling with his head; ſuggeſting an idea, that if he were to riſe up, he would deſtroy the roof. A part of the pavement before it was of black marble, incloſed in a rim of Parian or white, where they poured oil to preſerve the ivory. Pauſanias has remarked, that the dry air and lofty ſituation of the citadel at Athens rendered water more proper for the Minerva in the Parthenon. He enquired why neither was uſed at Epidaurus, and was informed that the image and throne of Æſculapius ſtood over a well.

The altar of Jupiter Olympius was of great antiquity, and compoſed of aſhes from the thighs of the victims, which were carried up and conſumed on the top with wood of the white poplar-tree. The aſhes alſo of the Prytanéum, in which a perpetual fire was kept on a hearth, were removed annually on a fixed day, and ſpread on it, being firſt mingled with water from the Alpheus. The cement, it was affirmed, could be made with that fluid only, and therefore this river was much reſpected, and eſteemed the moſt friendly of any to the god. On each ſide of the altar were ſtone ſteps. Its height was twenty two feet. Girls and women, when allowed to be at Olympia, were ſuffered to aſcend the baſement, which was an hundred

and twenty five feet in circumference. The people of Elis ſacrificed daily, and private perſons as often as they choſe.

RELIGION flouriſhed at Olympia, and many deities were worſhipped beſides Jupiter. Pauſanias has enumerated above ſixty altars of various ſhapes and kinds. One, of the *Unknown Gods*, ſtood by the great altar. The people of Elis offered on all theſe, monthly; laying on them boughs of olive; burning incenſe, and wheat mixed with honey; and pouring libations of ſuch liquors as the ritual preſcribed. At the latter ceremony ſometimes a form of prayer was uſed, and they ſung hymns compoſed in the Doric dialect.

OLYMPIA preſerved much longer than Delphi, and with leſs diminution, the ſacred property, of which it was a ſimilar repoſitory. Some images were removed by Tiberius Nero. His ſucceſſor Caius Caligula, who honoured Jupiter with the familiar appellation of brother, commanded that his image ſhould be tranſported to Rome, but the architects declared it was impoſſible without deſtroying the work; and his commiſſioner, Memmius Regulus, terrified by prodigies, ventured to apologize for a diſobedience, which endangered his life. The God in the time of Pauſanias retained his original ſplendor. The votive offerings of crowns, and chariots, and of charioteers, and horſes, and oxen, in braſs, the pretious images of gold, ivory or amber, and the curioſities conſecrated in the temples, the treaſuries, and other edifices, could not be viewed without aſtoniſhment. The number of ſtatues within the Altis or grove was itſelf an amazing ſpectacle. Many were the works of Myron, Lyſippus, and the prime artiſts of Greece. There kings and emperors were aſſembled; and Jupiter towered in braſs, of coloſſal proportions, from twelve to near thirty feet high. The claſs of men and boys, conquerors in the games, in braſs, which was the largeſt, continually increaſed. The ſtatue of a Roman ſenator, who had been victorious, was erecting,

erecting, when the collection was viewed by Pauſanias. Let the reader peruſe the detail given by that traveller, and imagine, if he can, the entertainment, which Olympia muſt then have afforded to the conoiſſeur, to the hiſtorian, and the antiquary.

PAUSANIAS declares, that a perſon might ſee many things wonderful to tell of, among the Greeks; but that the Olympic Agon or Games, with the Eleuſinian Myſteries, partook in an eſpecial manner of the deity. The former grand exhibition was conducted with prodigious ſolemnity. The order of the exerciſes and the ceremonial were controlled by the Præfects, who were commonly ten or twelve in number, elected, one from each tribe of the Eleans. Theſe, and the competitors, were required to qualify by taking an oath, with dire imprecations, in the preſence of Jupiter Horcius. The terrible image ſtood in the council-chamber, bearing in either hand avenging thunder; and a boar was the victim. The ſpectators aſſembled in the Stadium, which was of earth, like that of Epidaurus, and had ſeats for the Præfects, who entered with the candidates by a private way. Oppoſite to them was an altar of white marble, on which the prieſteſs of Ceres ſate; and before them on a table were laid crowns of oleaſter or wild olive, made from a tree growing near the back front of the temple of Jupiter.

FROM the ſilence of Homer it has been argued, that the four great ſpectacles of Games in Greece either did not exiſt, when he wrote, or were in no repute. That of Olympia, however, deduced its origin from remote antiquity, and continued to a late period, undergoing ſeveral alterations. Among its kindeſt benefactors is reckoned Herodes, who was afterwards king of Judæa. Seeing on his way to Rome this relique of old Greece ſubſiſting in a manner unworthy of its former renown, and dwindling from poverty, he diſplayed vaſt munificence as Preſident, and provided an ample revenue for its future ſupport and dignity; extending, it is ſaid, his liberality through the Eleans

to

to the whole world, which was intereſted in the proſperity of Olympia.

THE computation of time by Olympiads, which began about four hundred years after the deſtruction of Troy, was uſed until the reign of Theodoſius the Great; when a new mode of reckoning, by Indictions or from the victory of Auguſtus Cæſar at Actium, was introduced; the Olympic Games, with general aſſembly, were aboliſhed; and the image made by Phidias was removed to Conſtantinople. Jupiter and Pelops were baniſhed from the ſeat, which they had poſſeſſed for ages. Olympia has ſince been forgotten in its vicinity, but the name will be ever reſpected as venerable for its pretious æra by the chronologer and hiſtorian.

## CHAP. LXXVI.

*Veſtiges of Olympia---Miráca---The river Alpheus.*

EARLY in the morning we croſſed a ſhallow brook, and commenced our ſurvey of the ſpot before us with a degree of expectation from which our diſappointment on finding it almoſt naked received a conſiderable addition. The ruin, which we had ſeen in the evening, we found to be the walls of the cell of a very large temple, ſtanding many feet high and well-built, the ſtones all injured, and manifeſting the labour of perſons, who have endeavoured by boring to get at the metal, with which they weer cemented. From a maſſive capital remaining it was collected that the edifice had been of the Doric order. At a diſtance before it was a deep hollow, with ſtagnant water and brick-work, where, it is imagined, was the Stadium. Round about are ſcattered remnants of brick-buildings, and veſtiges of ſtone-walls. The ſite is by the road-ſide, in a green valley, between two ranges of even ſummits pleaſantly wooded. The mountain

mountain once called Cronium is on the north, and on the ſouth the river Alpheus.

As Miráca was not far off we reſolved to enquire there for other ruins. It was a ſmall village on a hill, perhaps that of Piſa. Sheaves of wheat were collected about an area or two, and a few men with women and children were employed in harveſt-work. Our approach occaſioned ſome alarm, and they appeared ſhy, until we informed them of our buſineſs. We deſcended again into the valley, and travelled up it for two hours. We then returned, and our men with difficulty procured ſome fowls, on which we dined by the ſhallow brook.

The Alpheus had now a majeſtic ſtream, which in winter is greatly increaſed by torrents ruſhing from the mountains. The wide bed on each ſide was dry. It is accounted the largeſt river in the country, and affords plenty of fiſh. We ſaw a weir of ſtakes made acroſs it, on which a man was watching, ſitting under a ſhed roofed with boughs, over the middle of the current.

## CHAP. LXXVII

*Journey of Mr. Bocher---Ruin of a temple---Near Phigalia.*

Mr. JOACHIM Bocher, architect, a native of Paris, viſited us in the Lazaretto at Zante, which iſland he had adorned with ſeveral elegant villas. This gentleman in November, 1765, from Pyrgo croſſed the Alpheus, and paſſing by Agolinizza traverſed a wood of pines to Eſidero, where is a Turkiſh Khan. An hour beyond, leaving the plain by the ſea, he began to aſcend the mountains, and paſſing by ſome villages arrived at Vervizza at night. This was a long journey. His deſign was to examine an antient building near Caritena. He was ſtill remote

remote from that place, when he perceived a ruin, two hours from Vervizza, which prevented his going any farther.

THE ruin called *the Columns* ſtands on an eminence ſheltered by lofty mountains. The temple, it is ſuppoſed, was that of Apollo Epicurius, near Phigalia, a city of Arcadia. It was of the Doric order, and had ſix columns in front. The number, which ranged round the cell, was thirty eight. Two at the angles are fallen; the reſt are entire, in good preſervation, and ſupport their architraves. Within them lies a confuſed heap. The ſtone inclines to gray with reddiſh veins. To its beauty is added great preciſion of execution in the workmanſhip. Theſe remains had their effect, ſtriking equally the mind and the eyes of the beholder.

PAUSANIAS deſcribes Phigalia as ſurrounded by mountains, of which one, named Cotylium, was diſtant about forty ſtadia or five miles. The temple of Apollo ſtood on this, at a place called Baſſæ. It was planned by the ſame architect as the Parthenon at Athens, and had a roof of ſtone. The Peloponneſians had no temple, one at Tegea excepted, ſo much celebrated for the beauty of the materials and the harmony of the proportions. The god was ſtyled Epicurius, from the aid he was ſuppoſed to have given in a peſtilence. The ſtatue, which was of braſs, and twelve feet high, had been removed, and was then in the agora or market-place of Megalopolis. This city, now called Leontari, was fifty ſtadia or ſix miles and a quarter in circuit. The river Heliſſon ran through it into the Alpheus.

CHAP.

## CHAP. LXXVIII.

*Our ſituation --- We return to Chiarenza --- Arrive at Zante --- Perform quarantine---Remove from the Lazaretto.*

WE had experienced ſince our leaving Athens frequent and alarming indiſpoſition. We had ſuffered from fruits, not eaſily eaten with moderation; from fatigue; from the violent heat of the ſun by day, and from damps and the torments inflicted by a variety of vermin at night; beſides the badneſs of the air, which was now almoſt peſtilential on this ſide of the Morea. My companions complained. Our ſervants were ill; and the captain, whoſe brown complexion was changed to ſallow, had grown mutinous, and declared he would go away with his veſſel, as he muſt perform a long quarantine at Zante, if his return were delayed; the annual unhealthineſs of the Morea toward the end of harveſt requiring increaſe of caution, and the magiſtrates of the iſland reſtraining the intercourſe with the continent at that ſeaſon.

IN the afternoon we mounted for Pyrgo. We paſſed the night in the garden, in which we had ſtopped before; the gnats again moleſting us exceedingly. Irritated on finding our faces, hands, and legs carefully covered, the terrible inſect buzzed about us with a droning noiſe, which ſounded in the ear ſcarcely leſs loud than a trumpet. The following day we dined under a ſpreading tree near a clear ſpring among thickets; probably that called antiently Piera, in the way through the plain to Elis. There the Præfects of Olympia and the matrons choſen to preſide at the games in honour of Juno killed a pig and were purified with holy water, before they entered on their offices. We reſted in the garden at Gaſtouni, and ſet out early in the morning for Chiarenza; both my companions, with

ſome of our men, much indiſpoſed. We found the Athenian lad, whom we had left behind ill of a tertian fever, mended. The ſick ſailor had embraced an opportunity, which offered, and was gone home to Zante.

We ſailed from Chiarenza on Sunday the twentieth of July, 1766; and the ſame evening entered the harbour of Zante, in which a ſquadron of Venetian ſhips of war under admiral Emo lay at anchor, waiting, as we were informed, for orders to proceed againſt the Dey of Algiers. We were hailed from the land, and the boat going aſhore, the Britiſh conſul John Sargint Eſquire acquainted us that we muſt attend in the morning at the *Health-Office*. We were then ordered to the Lazaretto to perform a quarantine of fourteen days.

The Lazaretto is by the ſea-ſide at a diſtance from the town. We were lodged over our ſervants and baggage in a chamber without any furniture, the walls white-waſhed. The cuſtomary precautions were explained to us. In the evening our ward was regularly locked; and no body was permitted to ſee us but in the preſence of our keeper. The Conſul and Engliſh merchants viſited us, and with the former came a phyſician; my companions and two of our ſervants being ill of a fever, which was aſcribed to the bad air of the Morea. We continued to ſupply him with patients, until we left the iſland.

The civility of the prior of the Lazaretto, and of the good fathers of the Latin convent adjoining, with the attention of our countrymen, rendered our confinement very tolerable. When the term was nearly expired, a ſmall gratuity to the chancellor of the Health-Office obtained us a releaſe. We paid our fees, as directed by the conſul, and gave money to the guard of ſoldiers. In the evening we croſſed in a boat to the town, where a lodging was provided. A capacious harbour filled, beſides other veſſels, with large ſhips and glittering gallies, a flouriſhing city with ſteeples and noble edifices, the ſound of bells,

bells, the dreſs and manners of Italy, were all articles to which we had been long diſuſed. The tranſition from miſery and deſolation was as ſtriking as it had been ſudden. We drew a moſt favourable contraſt, and rejoiced on our ſafe arrival in the happier regions of Chriſtendom.

## CHAP. LXXIX.

*Of the iſland of Zante---The city---The Corinth-grape---Currants ---Extract from Herodotus---The tar-ſprings---Remarks--- Earthquakes---Not able to proceed---Occurrences at Zante --- Embark for England.*

ZANTE is a ſmall iſland[1] belonging to the Venetians, full of villages and people; called by the Greeks *Zákynthos*. It conſiſts of two or three not very ample vallies, ſheltered by high bare mountains, well cultivated, and rich in their produce as well as pleaſant to the eye; the ſoil ſuiting the vine and the olive, orange, lemon and citron-trees. Its wines and oil are deſervedly extolled. Its melons and peaches are of uncommon ſize and exquiſite flavour. It has been ſtyled not hyberbolically, *The Golden Iſland*. But room is wanting, and a conſiderable portion of the profits ariſing from currants, the ſtaple commodity, is refunded for corn and cattle. They import live ſtock daily from the Morea; and in tempeſtuous weather a temporary famine not rarely enſues. The governor is appointed by the republic, and is ſubject to the ſuperior juriſdiction of a general, who reſides alternately at the places under his command. We were introduced to this officer, who was then in the city, by

[1] In circuit more than one hundred and ſixty ſtadia or twenty miles, and ſixty ſtadia or ſeven miles and a half from Cephallenia. *Strabo*. In circuit thirty ſix miles. *Pliny*.

the conſul. The inhabitants are chiefly Greeks, but wear the Italian dreſs, and are much latinized in their religious tenets and ceremonies. They are divided by internal feuds, and are exceedingly addicted to revenge, perpetrating aſſaſſinations even in their churches. The Morea ſerves them as it were for a ſanctuary, and abounds in fugitives for murder and miſdemeanours.

THE city of Zante extends along the ſhore, and is adorned with ſeveral handſome ſtructures. The Roman Catholics have their churches, nunneries, and convents, with various orders of friars; and the Greeks, whom we had ſeen humble and depreſſed, here rivalled the ſplendid pomp of their worſhip. High above the town is a ſteep round hill, crowned with a caſtle; the antient citadel, called Pſophis. The governor now lives below, but the ſummit is inhabited, and ſome religious houſes ſtand on it. The reflexion of the ſun renders the town extremely hot in ſummer, but the inflamed air is then uſually tempered in the day-time by the ſea-breeze. The harbour is open to the north-eaſt. One ſide is formed by a lofty promontory, on which is the church and miraculous picture of *the glorious* Madonna di Scoppo, from whoſe power and efficacious interceſſion many ſignal benefits, as they affirm, have been derived on the people. At the oppoſite extremity, by the ſea-ſide, is a copious fountain of excellent water, ſuppoſed to come from the Morea, the ſtream bringing leaves of trees and plants not growing in the iſland. The maidens are carefully concealed as in Turkey. I ſaw a woman in a houſe, with the door open, bewailing her little ſon, whoſe dead body lay by her, dreſſed, the hair powdered, the face painted and bedecked with leaf gold.

THE Corinth-grape, for which the iſland is now noted, was the produce chiefly of the country near the Iſthmus, when it began to be particularly eſteemed. We were preſented with bunches newly ripened, while in the Lazaretto, and afterwards eat of them daily with much pleaſure. It is a ſmall ſpecies, the cluſters large, the colour black or a deep purple. The ſtocks,

as

as uſual, are planted in rows, and the leaf is bigger than in the common vine. As a good ſeaſon for the harveſt is of great conſequence to the people, they generally implore the interceſſion of their ſaints; ſolemnly viſiting their churches, the prieſts and magiſtrates and perſons of rank, both Italians and Greeks, walking in proceſſion, in pairs, with lighted tapers in their hands. If theſe diſappoint them, and the emergency require it, the glorious and miraculous picture of the Madonna di Scoppo is expoſed, and fails not to influence the weather to their wiſhes.

THE grapes intended to be preſerved as currants are ſpread, when gathered, in beds on the ground. When dried by the ſun and air, they are tranſported to the city on horſes and mules guarded by armed peaſants; and poured down a hole into magazines, in which they cake together. When the price is fixed and the duties are paid, the fruit is dug out with iron-crows, and ſtamped into caſks by men with legs and feet bare. In the ſhips it ſweats, and, as we experienced, often fills the veſſel with a ſtench ſcarcely tolerable. The Engliſh, who have two or three merchants reſident there, are the principal conſumers. The Dutch partake, and ſupply the other northern nations. The iſlanders believe it is purchaſed to be uſed in dying, and in general are ignorant of the many diſhes in which currants are an ingredient. Our cook made a pudding, which was equally a ſubject of wonder and applauſe in the family where we lived.

THE tar-ſprings of Zante are a natural curioſity deſerving notice. "I myſelf, ſays the venerable hiſtorian and traveller "Herodotus, have ſeen tar brought up out of a lake and water "in Zacynthus. And indeed the lakes are ſeveral, but the "biggeſt is ſeventy feet wide every way, and twelve deep. "Into this they let down a pole with a myrtle-bough tied to "it, and then bring up tar on the myrtle-bough, in ſmell like "to Aſphaltus, in other reſpects ſuperior to the tar of Pieria. "They then pour it down into a pit dug near the lake; and, when "enough

" enough is collected, in like manner from the pit into earthen " veſſels. All that falls back into the lake, going under ground, " appears again in the ſea, which is diſtant about four ſtadia." The Pierian tar was reckoned the beſt made in Greece.

THE tar is produced in a ſmall valley, about two hours from the town, by the ſea, and encompaſſed with mountains, except toward the bay; in which are a couple of rocky iſlets. The ſpring, which is moſt diſtinct and apt for inſpection, riſes on the farther ſide, near the foot of the hill. The well is circular, and four or five feet in diameter. A ſhining film, like oil, mixed with ſcum, ſwims on the top. You remove this with a bough, and ſee the tar at the bottom, three or four feet beneath the ſurface, working up, it is ſaid out of a fiſſure in the rock; the bubbles ſwelling gradually to the ſize of a large cannon-ball, when they burſt, and the ſides leiſurely ſinking, new ones ſucceed, increaſe, and in turn ſubſide. The water is limpid, and runs off with a ſmart current. After drinking of it, I was much heated. The ground near is quaggy, and will ſhake beneath the feet, but is cultivated. The grapes, of which we eat, were exquiſite. At ſome diſtance, oppoſite, are the other wells, ſo nearly contiguous as not eaſily to be counted, or indeed examined, the ſpot being mariſhy. Theſe have leſs waſte water, are deeper, of a ſtronger taſte, a blacker dye, and more ſullen aſpect. We filled ſome veſſels with tar, by letting it trickle into them from the boughs which we immerſed; and this is the method uſed to gather it from time to time into pits, where it is hardened by the ſun, to be barreled, when the quantity is ſufficient, and taxed as an article of the revenue. The odour reaches a conſiderable way. We were told that a ſpring exiſts likewiſe in the ſea, near the ſhore; and that the film floats on the ſmooth ſurface in calm weather.

TAR-FURNACES are numerous in Turkey. They are formed in a bank, the bottom narrow; and filled with ſappy wood of pines, cleaved into pieces. A fire is kindled at the top, and, burning

burning downward, the juice, which diſtils, finds a paſſage out at a vent below. It has been conjectured, that the thick fluid ſubſtance emerging with the water is generated by a proceſs analogous to this; ſubterraneous fire feeding on ſulphureous matter, of which a portion is diſcharged at theſe apertures. Our thermometer roſe in the air from ſeventy five to eighty degrees as the heat of the ſun increaſed during our ſtay, and in the different wells from ſixty four to ſeventy. A communication, it is ſuppoſed, may ſubſiſt between theſe and ſprings of a ſimilar nature by Dyrrachium and Apollonia, cities on the coaſt of Illyria; and their common fountain may be ſome diſtant Volcano.

THE tar is ſaid to be emitted moſt abundantly when the wind is weſterly, and when earthquakes happen. Theſe are frequent. Soon after our arrival in the Lazaretto, we felt a very ſmart ſhock, which did much damage in the neighbouring iſland of Cephallenia; and was repeated, but with leſs violence, ſix times in the ſpace of about twenty four hours. The Zantiotes had been familiarized to this ſource of calamity, and the terror of it was then in a manner ſwallowed up in their apprehenſions for the approaching vintage.

ON leaving Athens it was our purpoſe, after refreſhing at Zante, to proceed to Ithaca, Cephallenia, and Corfu, the countries of Ulyſſes and Alcinous; and from the latter iſland to Brindiſi and Naples. We were compelled to abandon that plan by the difficulty of procuring from Leghorn ſo large a ſum of money as was neceſſary, and, beſides other conſiderations, by the infirm ſtate of health, under which we laboured. The conſul accepted our bills for three hundred Venetian zechins; of which near one hundred and thirty were remitted to Mr. Paul the conſul at Patræ, who had moſt readily and obligingly ſupplied us to that amount. Our return to England was reſolved on, and we waited impatiently for the ſhips expected from Venice;

Venice; whither it is required that all veſſels go before they lade with currants at Zante.

During our reſidence in the city, the houſe of a perſon who had fled from juſtice was razed to the ground by a party of ſoldiers; and the body of a ſtate-priſoner, one Balſamachi of Cephallenia, who had been ſent in irons from Conſtantinople, was expoſed for a day on a gallows. He ſucceeded us in our apartments in the Lazaretto, and, when his quarantine expired, was privately ſtrangled there, conveyed in a boat acroſs the harbour, and ſuſpended in the morning early; a paper hanging on his breaſt, inſcribed with his name, his country, and crime in capital letters.

Some ſmaller veſſels, which arrived, brought us intelligence that the Roman Emperor, Capt. Lad, and the Sea-horſe, Capt. James for London, were preparing to ſail from Venice. We agreed for a paſſage, and put our baggage and proviſions on board the Roman Emperor, but were induced to remand them; and then fixed our hopes on the Sea-horſe. That ſhip tarrying elſewhere, we embarked in the evening, on Sunday September the firſt, New Stile, 1766, in the brig Diligence, Captain Long, carrying five men and two boys, bound for Briſtol. After a ſtormy and perilous voyage we anchored in King-road on the ſecond of November; but the Sea-horſe was loſt at Scilly on the eleventh of the following month.

*FINIS.*

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